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# THE CLERGY REVIEW

**Vol. XI.**

**No. 3**

**Chairman, Editorial Board: HIS GRACE THE  
ARCHBISHOP OF LIVERPOOL.**

**Editor: Rev. T. E. FLYNN, Ph.D., M.A.**

**Assistant Editor: The Very Rev. J. M. T.  
BARTON, D.D., L.S.Scr.**

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**1936**

**REGALE SACERDOTIUM.** The Participation of the Laity in the  
Apostolate of the Hierarchy. By His Grace the **ARCHBISHOP OF  
WESTMINSTER.**

**THE FAMILY AND THE FARM.** By **RICHARD O'SULLIVAN.**

**A RECENT DISCUSSION ON THE MASS.** By the Rev. **J. A. McHUGH,**  
O.P., Litt.D., Joint Editor of the "Homiletic and Pastoral Review."

**THE OUTSIDE OF THE CUP: A PASTORAL PROBLEM.** By the Rev.  
**BASIL WRIGHTON.**

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# THE CLERGY REVIEW

A MAGAZINE FOR THE CLERGY

PERMISSU SUPERIORUM

Chairman of the Editorial Board :  
HIS GRACE THE ARCHBISHOP OF LIVERPOOL.

Editor :  
THE REV. T. E. FLYNN, Ph.D., M.A.

Assistant Editor :  
THE VERY REV. J. M. T. BARTON, D.D., L.S.Scr.

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# CONTENTS

MARCH, 1936

## ARTICLES :—

	PAGE
1. Regale Sacerdotium : The Participation of the Laity in the Apostolate of the Hierarchy, By His Grace the ARCHBISHOP OF WESTMINSTER	181
2. The Family and the Farm, By RICHARD O'SULLIVAN	192
3. A Recent Discussion on the Mass, By the Rev. J. A. McHUGH, O.P., Litt.D. (Joint Editor of the <i>Homiletic and Pastoral Review</i> )	202
4. The Outside of the Cup : A Pastoral Problem, By the Rev. BASIL WRIGHTON	211

## HOMILETICS :—

By the Rev. OSWALD BENNETT, C.P.	220
----------------------------------	-----

## NOTES ON RECENT WORK :—

I. Liturgy, By the Very Rev. JOHN M. T. BARTON, D.D., Lic.S.Script.	228
II. Ascetical and Mystical Theology, By the Rev. J. CARTMELL, D.D., Ph.D., M.A.	233
III. Modern Catholic Literature, By the Rev. S. J. GOSLING	238

## QUESTIONS AND ANSWERS :—

(1) Reconciling Converts	245
(2) Dispensing Powers	247
(3) Domine Salvum Fac Regem	249
By the Rev. CANON E. J. MAHONEY, D.D.	

## ROMAN DOCUMENTS,

By the Very Rev. MGR. J. MOSS, D.D.	250
-------------------------------------	-----

BOOK REVIEWS	253
--------------	-----

REVIEWS FROM ABROAD	257
---------------------	-----

## THE CHURCH AT HOME AND ABROAD :—

I. France, By DENIS GWYNN, D.Litt.	260
II. Central Europe, By C. F. MELVILLE	263
III. Spain, By HENRY W. HOWES, M.Sc., Ph.D., B.A., F.R.A.I.	265

CORRESPONDENCE	267
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# THE CLERGY REVIEW

## REGALE SACERDOTIUM

### THE PARTICIPATION OF THE LAITY IN THE APOSTOLATE OF THE HIERARCHY

BY HIS GRACE THE ARCHBISHOP OF WESTMINSTER.

**T**HE early Christians were one heart and one soul, persevering in the doctrine of the Apostles, in the breaking of bread, in prayer and in personal sacrifices for mutual support. According to the conditions of our times, we are called upon to show the world a like supernatural spirit of active unity. Putting aside all narrowness of race or of nationality, of parish or of party, we must endeavour to unify and co-ordinate all societies or organizations which exist among us, all societies which have done so much for the promotion of peace, for charitable objects, for social and economic justice. Catholic Action pursues no worldly purpose, it relies on no merely worldly energies, it is above all sectional politics. Catholic Action takes to itself the shield of faith and the whole armour of the Spirit. One only ambition fires the movement, to gain the acceptance and observance of the Catholic principles of morality, of justice, of charity in all the relations of life, domestic and civic, national and international" (Allocution, April 29th, 1935).

#### PRESIDENT AND NATIONAL BOARD.

From Rome has come, through the Secretary of the Hierarchy and in answer to their petition, the word of the Holy Father appointing the Archbishop of Westminster President of the National Board of Catholic Action. Their Lordships, in a joint pastoral some years ago, after urging the need for "concerted action on the part of all Catholic societies towards a common end," promised to meet this need by establishing a national board of Catholic Action. Then they declared that the organization of Catholic Action, "being *national* in character as well as in name, will go far towards achieving that strength in unity which is so ardently desired by our Holy Father."

The appointment of a President by the Holy Father is a first step towards the fulfilment of the promise of a national board in England. In Wales the Archbishop of Cardiff, by the authority of Pius XI, has already organized Catholic Action in his province. That organization will surely continue as it exists, but in close co-operation no doubt with the organization in England. Scotland also will have its own concerted action. How far these national organizations may be dovetailed into one another is a question for the Archbishops and Bishops to decide in discussion of future plans. One point, however, is clear: "Catholic Action should have a national directing and co-ordinating centre to bring about the unity necessary for the welfare of the whole nation, because there are problems, measures and activities that go beyond the limits of dioceses." True, there are also questions which are international; the national units will, we may hope, lead to international organizations for common Catholic world-interests.

#### NATURE AND PURPOSE OF CATHOLIC ACTION.

The long waiting for the formation of a National Board of Catholic Action in England—owing to the illness and death of H.E. Cardinal Bourne—has resulted in uncertainty as to the nature and purpose of Catholic Action. Here I will attempt to explain the general principles, as stated often in authoritative utterances of our Holy Father and of Bishops. The details of the proposed statutes and organizations for our country may be based on those which in other countries have resulted from years of experience and have received the approval of the Holy See. But the Hierarchy must determine the exact nature of the English organization, for it should not be imagined that a cast-iron system is to be imposed upon us. The plan of Catholic Action in its broad outlines is everywhere alike, but, as Pius XI has repeatedly declared, the actual working-scheme should be adapted to the varying conditions of places and times. A wide margin of elasticity is left to each country. "It is not necessary," he says, "to copy it; it suffices to imitate, while leaving room for adaptation to the needs of each country."

The question is asked: "What then is to happen to our existing societies and confraternities?" The question has been answered in part above. No clearance or discarding or interference is contemplated, but the

organization, the concentration, the focusing of each and every society that takes part in an apostolate. However, if and when there is any difficulty regarding Catholic Action and the relation of societies already at work the Holy See may be consulted: and the scheme of co-ordination will be submitted from the start for our Holy Father's approval. It is well to insist again, as he has done, that the autonomy of individual organizations in their internal affairs must be respected.

At the same time His Holiness stresses the necessity of linking up these organizations with the governing bodies of Catholic Action. "Catholic Action," he says, "embraces all Catholics without distinction of sex, of culture, of social condition. The different organizations into which they are divided, whilst each has its own immediate aims according to the special conditions of its members, contribute all unanimously to the common good in every field of activity, in religious or civil society, in the family or school, in private or public life. The secret of strength is union. It is not a question of unity, of identity, but of agreement, of co-ordination of every movement and every force. That is union. But union cannot exist and be victorious if it be not sustained by discipline and obedience."

#### DEFINITION AND SIGNIFICANCE.

The term Catholic Action is new, but its substance is as old as the Church. Catholic Action as defined by Pius XI is the share and co-operation of the laity with the Hierarchy in the apostolate. Before exploring the significance of this definition, let us see what the terms do not include. Clearly they do not mean sporadic and individual efforts. In England to-day there is a vast amount of activity put forth in all manner of good causes by Catholics. We have reason to thank God for as fine a body of lay-workers as any country. But meritorious as such expressions of zeal are, or may be when displayed in a truly Catholic spirit, they do not constitute Catholic Action. All Catholic activity and every good work of Catholics may be in the line of Catholic Action, but are not the thing itself. Pious associations and confraternities whose main aim is the *personal* sanctification of the members are indeed, as our Holy Father has said, "auxiliaries of Catholic Action" if you will, but not Catholic Action. Inde-



pendent action by the laity (excellent and useful as it certainly may be, or is) the Church blesses, but she does not call it Catholic Action. Such action, if purely independent and unfocused, leads to unnecessary multiplication of societies (and "*entia non sunt multiplicanda sine necessitate*"), to individualistic control and much overlapping. We want as many societies as there exist objects or ends of apostolic work, and these must be focused on the main object and should admit of only such overlapping as will dovetail each part into the entire scheme. Some overlapping is inevitable, but it ought to be reduced to the cohesion of interlacing such as a roof displays in the orderly overlapping of thatch or the close juncture of tiles.

Lastly, Catholic Action is not identified with associations of Catholics for material interests or simply for insurance against worldly losses or damage or for purely business objects. Merely material welfare may result from, but is not the essential of, Catholic Action.

What then is Catholic Action according to the mind of our Holy Father? It is that share of apostolic work and that co-operation in the same which the nature of the Church and the place of the laity in the Church assign to those who are not strictly set aside by ordination as specifically apostles, and empowered to rule the flock of Christ. Laymen are members of the Mystical Body of Christ. Each one has his place and function. The head is not the foot, the eye is not the hand, but all the members work together and aid one another in sympathetic harmony for the good of the whole body (cf. Romans xii. 4, 5). The head moves and controls. What the head conceives and commands, the eyes assist, the hands and feet execute. This pictures what Catholic Action should be. It demands subordination and dependence; it postulates close touch and willing compliance with the guidance of the Hierarchy.

Catholic Action is an official organization which enables laymen to share more effectively in the work of the Bishops and the Bishops to direct more closely the work of the laity. The work of Catholic Action is carried on by laymen. This is the necessary note of the organization. It is *Lay Action*. The Hierarchy inspires and directs, but the laity, as Pius XI declares, are to be "the chosen troops in defending, propagating

and applying the principles of Catholic teaching not only in individual life, but also in domestic and civil life." The active work itself has to be done by laymen. Even as the act of Sacrifice requires that priest and people be one (*Orate fratres ut meum et vestrum sacrificium*), so we may say in a less strict sense that Layman and Priest must be associated in the whole sacrificial life of the Church, in the struggle to bring man to God. This is the ultimate aim, to turn the world towards the "marvellous light" into which Catholics have been "called out of darkness," and made a "kingly priesthood" (I Peter ii. 9). The organization of Catholic Action is a religious one: it is a true *Apostolate* of the laity which has for its unique purpose the salvation of souls through the Christianizing of mankind. By the united work and sacrifices of those who profess to be Christ's already, it seeks to "restore all things in Christ," to bring all to the knowledge, love and service of our Saviour, and to establish throughout the world, but primarily in our own country, "the peace of Christ in the reign of Christ."

Catholic Action cannot be without collaboration with the Hierarchy. The Bishops, placed in their Sees as the Apostles were sent to rule and guide the Church, seek fellow-workers among the faithful. St. Paul in his epistles sends greetings to both men and women "who have laboured with me in the Gospel." In the history of the Church on page after page the active fellowship of the Laity in work with the Clergy for the spread of God's Kingdom stands out conspicuous. Catholic Action is the outward expression of the energy or life of the Church, new only in name and organization. "For Christianity," as a recent writer has said, "is more than a creed to be believed, it is a life to be lived; and action is impossible without life and life means action."

#### CATHOLIC ACTION NECESSARY AND INDISPENSABLE.

From all this it follows that, as our Holy Father proclaims, Catholic Action is "not only legitimate and necessary, but indispensable." Catholic Action is necessary for the world at large. Only a fraction of the earth's population has been as yet drawn within the one true fold. "How many are the souls which even now are lost, how many for which the Blood of

the Redeemer is shed in vain?" (Pius XI). Then, what an array of evils fills the world, ignorance, prejudice, class-hatred, greed and strife, murder theories and practices, in short Paganism even in countries once Christian. Can the officers—the priests—cope with the stormy times? We need all hands on deck: every member of the crew must lend a hand to save! But there is a lamentable shortage of priests. In England our scanty clergy have their work cut out to stem the leakage and protect the passengers. How can they hope to spread the Faith among the millions who articulately or mutely call for outstretched hands to save them from the waves? When scarce equal to save those within, how can our small devoted band of priests spread the Faith among those outside the Church. Without lay help the task required of them is humanly speaking hopeless. Catholic Action is *indispensable*. Amid the numberless evils of modern Paganism there are many to which the priest can point, but which he himself can hardly touch. He needs the science and active support of Catholic doctors to combat the horrors of birth-prevention, abortion; the hyena of "euthanasia." In questions of trade and commerce and of social justice he needs the knowledge and experience of the Catholic business men and the captains of industry, of lay men and lay women. Yet medicine and economics and social science are only certain departments of life which must be reformed by Catholic moral influence if God's interests and those of His Kingdom are to be heeded and actively promoted.

#### THE SCOPE OF CATHOLIC ACTION.

Now we may ask: What is the Scope of Catholic Action? Its object is to uphold Catholic principles in every domain, to make them penetrate everywhere. Its field of action is wherever the Glory of God may be involved, and the welfare of souls, reason, authorized judgment between good and evil, the law of God and its application.

But what of Politics? Catholic Action has nothing to do with parties. Our Holy Father has again and again warned us not to identify Catholic activity with party politics; he has shown his disapproval of so-called Catholic parties. "Catholic Action from its very nature," he has declared, "must remain aloof from the division of civil parties." Yet since politics are an essential factor of human social life, the principles of

Catholic Action must profoundly influence general political conditions. It will direct Catholics to make the best use of politics to fulfil their duties as citizens. Catholics should, through organized Catholic Action, be trained to become the best of citizens. Catholic Action must have a profound influence on politics. "Catholic Action, while not itself taking part in politics, seeks to teach Catholics to make the right use of politics, which is precisely the duty of all good citizens, and Catholics especially, since the profession of Catholicism itself requires of them that they should be the best citizens" (Pius XI).

#### THE STRUCTURE OF CATHOLIC ACTION.

To get down to less abstract explanations: here are the main outlines of Catholic Action. These have to be filled in later by the Hierarchy and their advisers. The common feature of the various schemes in force in many countries is the organization of all Catholic societies which share in the apostolate into a Catholic National Board, Diocesan Committees and Parochial Councils.

The organization of Catholic Action in the United States will help us to see how the various departments may be unified. We can learn much from America, from the Catholic National Welfare Conference, and from the energy of such bodies as the Knights of Columbus and the National Council of Catholic Women. But we have our own Catenians and Knights of St. Columba, our Catholic Women's League, our Catholic Federations and numberless other societies. These could all pool their wisdom and experience, to be placed at the disposal of the framers of the national organization. Speaking only for myself I would welcome assistance from all these and other societies. A list of all organizations and an account of their constitutions, their activities and aims, might be compiled for our instruction and edification. Such a list has been made for the societies in the Diocese of Westminster; it might be brought up to date and expanded into an inter-Provincial or National guide-book of Catholic Action. All societies might help in this initial work of investigation, by which subsequent detailed organization would be guided.

A table of a scheme of Catholic Action is given as a sort of bird's-eye view:—

SCHEME OF CATHOLIC ACTION. DIRECTED BY THE HIGHER ECCLESIASTICAL AUTHORITIES.					
SUPREME NATIONAL COUNCIL.	General President and Ecclesiastical Assistant, helped by a Board of Consultors. This to be composed of the Presidents and Ecclesiastical Assistants of the national groups, and a number of Presidents of Central Diocesan Councils nominated by the Pope.				
NATIONAL GROUPS.	President and Lay Assistant named by the Pope; Councillors named by these.				
DIRECTED BY THE BISHOPS.					
CENTRAL DIOCESAN COUNCIL.	President and Assistant nominated by the Bishop, together with the Presidents of the Diocesan Groups and two Presidents of Parochial Groups, chosen from the Presidents of the various Parochial Councils.				
DIOCESAN COUNCILS OF VARIOUS GROUPS.	Diocesan President and Ecclesiastical Assistant. Several elected Councillors.	Diocesan Presidents, etc.	Diocesan Presidents, etc.	Presidents, etc.; University Groups, where possible, as in London, Oxford, Cambridge, etc.	
DIRECTED BY THE PARISH PRIEST.					
	(No University Group in Parish as such.)				
	President nominated by the Bishop.				
PAROCHIAL COUNCIL.	President.	President.	President.	President.	Not more than 4 members nominated by P.P.
GOVERNMENT OF PARISH GROUPS.	President and Ecclesiastical Assistant. Directive Council.	President and Ecclesiastical Assistant. Directive Council.	President and Ecclesiastical Assistant. Directive Council.	President and Ecclesiastical Assistant. Directive Council.	
	MEN	WOMEN	YOUNG MEN (BOYS)	YOUNG WOMEN (GIRLS)	

This is one of possible schemes. Good heads and experienced hands must now combine and frame the best plan of Catholic Action for England.

#### SECRETARIAT AND FINANCE.

A great desideratum will be, as it has long been, a central "Catholic House" in the North or in the Midlands or in the South, where all activities may be focused, and have their representatives and executive. Of course, Finance, as usual, would have to be considered. Probably the best way would be as follows. Each rank and file member would pay an annual subscription to the Treasurer of the Parochial Council. A portion of this, say one-third, would be deducted for local needs. The balance would be remitted to the Diocesan Committee, which in addition would levy an affiliation fee on the special diocesan organizations sending delegates to the Committee. Each Diocesan Committee would in turn remit to the National Board a sum based upon its membership. The Board would also levy affiliation fees on the National organizations whose delegates were represented on the Board. These, together with the special collections at Mass Meetings, Rallies, Congresses and the like, as well as profit from the sale of leaflets, pamphlets and other literature should provide an adequate revenue for the working of the Catholic Action Society. The establishment of a central "Catholic House" or general Secretariat is a big financial problem, which, without the providential advent of generous benefactors, I cannot yet see a way to solve. Yet I think it will be a necessity in the long run. However, all this is purely tentative: its complications will be no doubt unravelled by wiser men in due time.

In conclusion, let us be sure that no scheme is any use unless there is the will to work it. Catholic Action is the most vital need of the times. Already our non-Catholic brethren have dotted the country with local Councils of Christian Social Service, linked up with the International Christian Council at Geneva. Only a vague, heretical and truncated notion of Christian principles will be thus presented to our fellow-countrymen unless the Catholic Church gets to work at once: We—and we alone—can save England for Christianity.



Catholic Action is the providential instrument by which this work can be done. The disruptive forces striving for chaos against Christianity are not apathetic: with a kind of apocalyptic frenzy they march forward in close formation towards their objective.

#### SUMMARY OF SUGGESTIONS.

1.—The nomination by the Holy Father of the President of the National Board should be the beginning of the mobilization of all Catholic Societies in Catholic Action.

2.—Catholic Action will ensure that the vast amount of Catholic energy in the country will be conserved, evenly distributed, saved from overlapping and individualism, and given permanence and stability.

3.—Catholic Societies should be listed in a general guide-book of Catholic Action, and affiliated with the Centre, where they may maintain a Secretary or Secretaries, who may be full-time or part-time, inasmuch as they represent one or more Societies, Diocesan or Parochial.

4.—The activities of the chief Secretaries and under-Secretaries may be as follows:—

- (a) To compile and keep records of the membership, meetings, spiritual and other activities, and subscriptions of their Societies, and a note of inactive areas.
- (b) To organize and assist the activities of their Societies, e.g., in providing the Catholics in priestless areas with facilities for Mass, Instruction, Entertainment under Catholic auspices.
- (c) To organize Conferences and Congresses and make possible annual or bi-annual gatherings of all Catholic Societies.
- (d) To assist in making a complete census of Catholics, so that their strength and distribution may be accurately known, the "submerged" discovered, "leakage" stemmed.
- (e) To arrange campaigns on education, rescue work, and after-care, and against social dangers such as "euthanasia," so as tactfully and simultaneously to influence public opinion.



- (f) To arrange (as the Soviet does) for special "Weeks" of intensive action, e.g., a C.T.S. week, a C.E. Guild week, a Holy Communion or Daily Mass week, a National Novena, in special cases.
- (g) To enlist in Catholic Action all agencies which influence the modern mind, films, wireless, drama, art, literature, advertising.

*[These notes have been hastily thrown together at the request of the Editors of the CLERGY REVIEW, with the purpose of provoking constructive criticisms and suggestions. I am indebted to His Grace, the Archbishop of Liverpool, to Rev. Ambrose Agius, O.S.B., of Ealing Priory and especially to Rev. Father Fitzgerald of Willesden Green for the greater part of the material embodied in this article.]*

✠ARTHUR, Archbishop of Westminster.]

## THE FAMILY AND THE FARM

BY RICHARD O'SULLIVAN.

THE passing of the Matrimonial Causes Act 1857, popularly known as the Divorce Act, may be said to have dealt the first damaging blow to the legislative union between Great Britain and Ireland. It legalized divorce<sup>1</sup> for persons domiciled in England; and was framed so as not to apply to Ireland which retained intact and retains to this day the old principle of indissolubility of marriage.

The capital distinction that was thus made between countries which were governed by one Parliament and (in theory) by one system of law and legislation led in the course of years to large differences in social and economic, and also in political, development.

Ireland, which had retained the family as the unit of social and political life and thought, proceeded almost at once to a series of great measures of agrarian reform which were uniformly based upon the family. After the pathetic failure of the attempt (made by the statute known as Deasy's Act, 1860) to solve the agrarian problem in Ireland on the principles of Free Trade, by a declaration that in future the relation of landlord and tenant in Ireland should be deemed to be founded on the express or implied contract of the parties and not on tenure and on custom, Parliament acting now at the dictation of Irish opinion, and in some measure of Irish agitation, proceeded in the Landlord and Tenant (Ireland) Act, 1870, and the Land Law (Ireland) Act, 1881, to the negation of the principles of English economists and to the introduction of a system of Land Courts and Land judges who were to decide, at intervals of fifteen years, what was a fair rent to be paid by

<sup>1</sup> "The Divorce Act of 1857 on the face of it did no more than increase the facilities for obtaining divorce. It in reality gave national sanction to the *contractual* view of marriage, and propagated the belief that the marriage contract, like every other agreement, ought to be capable of dissolution when it fails to attain its end" (Dicey: *Law and Opinion*, second edition, p. 43).

tenants<sup>2</sup> of agricultural land in Ireland. It is instructive to observe that no definition of what constitutes a "fair rent" was given in the Act and no certain method for arriving at such a rent was anywhere prescribed. The Court was simply to fix the new rent "having regard to all the circumstances of the case, holding, and district." The reason for this failure to give any exact definition of "fair rent" is not far to seek. The idea at the back of men's minds (as Mr. Arthur Balfour was quick to point out during the debate on the Bill in Parliament) was that the tiller of the soil should be entitled to retain out of the produce of his farm sufficient to maintain himself and his family accordingly to some standard of decent comfort; and that only the surplus should go as rent to the landlord. The idea of a "fair rent" is thus a translation into agricultural terms of that which in the language of industrial life is called a "living wage."<sup>3</sup>

The system of "fair rents" gave way in course of time to a system of Land Purchase. Though the judicial fixation of rent had brought immense relief to the Irish tenants (whose rents were scaled down as much as fifteen to twenty per cent. of what they had been paying in the past), yet, in the existing state of feeling between tenant and landlord in Ireland, the new system did not contain within it the seeds of permanence. The tenants fell into the habit of letting their land go largely out of cultivation during the last two or three years of each fifteen-year period, with a view to securing a still further reduction in rent at the next judicial assessment. The success of this move on the part of the tenants exasperated the landlords, and led them to think it

<sup>2</sup> The Act of 1881 extended only to a limited class of "present tenants." Leaseholders were excluded, in deference to the ruling idea of the sanctity of "contract." This was altered in 1887. Again, arrears were not dealt with, in deference to the same idea. In fact, it needed a whole series of statutes to extend the principle of judicial rents to all agricultural holdings in Ireland.

<sup>3</sup> It is interesting to observe that the uninstructed Irish tenantry acting in obedience to Catholic instinct and tradition had re-asserted the idea of "fair rent" or "living wage" some ten years and more before its explicit re-affirmation by Pope Leo XIII in the Encyclical *Rerum Novarum*.

would be to their interest to sell their lands<sup>4</sup> while they might still hope to receive a reasonable price.

A long series of Land Purchase Acts at first encouraged and at last compelled the transfer of ownership from landlord to tenant. In the normal case of a voluntary sale, the landlord and the tenant agreed the price and the holding was then inspected by a State official who satisfied himself that the holding was a suitable one and worth the money. The bargain was then "*fiated*" and the purchase-money (raised by a public loan guaranteed by the Treasury) was advanced to the tenant who paid it to the landlord and became for a fixed period a "tenant-purchaser." The "tenant-purchaser" paid off the advance by means of an annuity<sup>5</sup> (covering interest and sinking fund) extending over a period of some seventy years.

The sanction of the State to the transaction was by no means given as a matter of course. An endeavour was made to secure that no holding should pass to a tenant unless it was up to the standard of what was called an "economic holding." Throughout the poorer parts of the West and South, an official body, known as the Congested Districts Board, came in as an intermediary, buying whole estates and districts from the landlords and enlarging and rearranging the holdings, by adding land previously untenanted or by migrating some tenants and amalgamating the holdings, before re-sale. The "economic holding" was thus the unit of Land Purchase and of Irish Land reform. And the "economic holding" is again defined as "the amount of land necessary and sufficient to maintain a family according to some standard of decent comfort."<sup>6</sup> Observe too that, in the contract of re-sale by the State to the tenant, the family, not an individual, is the second

<sup>4</sup> At a price which would be calculated at so many years' purchase; usually, some twenty years; that is, twenty times the annual rent.

<sup>5</sup> The annuity worked out at about  $3\frac{1}{2}$  per cent. of the amount advanced and was almost invariably less than the tenant had been previously paying by way of rent.

<sup>6</sup> Taking the bad land with the good, an "economic holding" amounted roughly to thirty acres. The economic holding corresponds to the ancient *hide*: the *terra unius familie* of Bede.

contracting party. The period of repayment of the advance is seventy years, or more than two generations: so that not the adult farmer who signs the purchase agreement nor in most cases his son but in all likelihood his grandson will be the first fee-simple owner of the farm. Again, in the legislation which dealt with the reinstatement of evicted tenants the solidarity of the family group is strikingly illustrated in the rule which gave to a son or to a grandson the right to be re-instated with a view to purchase of the farm from which his father or his grandfather had been evicted. The family is thus the living corporate unit which sustains and explains the whole movement of Irish reform.<sup>7</sup>

The decline of the idea of the family in English political thinking may perhaps explain the disinclination of England to advance with equal step in the way of reform, and her apparent inability to follow the Irish example in land reform after the success of the Irish experiment had been fully demonstrated.

Throughout the nineteenth century English legislative opinion was controlled by what by a strange courtesy are called the classical economists. And by the classical economists society is conceived as a collection of indi-

<sup>7</sup> It is interesting to observe that though Land Purchase was financed by the State, Ireland did not rest in Socialism but advanced beyond it to a form of family ownership. The plea of Michael Davitt in favour of an Irish Socialist State was rejected. Again, although the reform was effected by a series of Statutes passed by the Parliament at Westminster, it cannot be pretended that the opinion controlling the reform was English. For one thing, the demand for Fair Rents and for Land Purchase originated in Ireland. And we know the authors of several of the Irish Statutes. Thus, the Act setting up the Department of Agriculture and Technical Instruction and the Wyndham Land Act resulted from a Conference of Irishmen in Ireland. And the whole course of Land Purchase and re-settlement in the Congested Districts was controlled for a generation by the giant figure of Henry Doran. Again, the statutes that Parliament passed for England during the same period were conceived on different principles, as we shall see. During the five years 1906-1910, one hundred and four Public General Statutes were passed at Westminster which did *not* apply to Ireland; and thirty-four Statutes were passed which applied to Ireland only. In estimating political changes, insufficient attention has perhaps been paid to the physical and moral strain that this dual legislation imposed on Parliament.

viduals not as an aggregation of families. It was Walter Bagehot, I fancy, who remarked that every treatise on political economy that he read in his youth started with the supposition of two men cast on an otherwise uninhabited island.<sup>8</sup> And this conception of Society or the State as a collection of individuals is common to all the later schools of English political thought. Socialists as well as Individualists are apt to regard the State as a simple aggregation of individuals. One has only to read the Fabian Essays and the classical contribution of George Bernard Shaw to be convinced that it is so.

In the modern analysis which thus reduces Society to two elements only, the Individual and the State, the idea and the institution of the family is rejected or forgotten. The disappearance of the family as a term of English political thinking and as a unit of our social life was celebrated by Sir Henry Maine more than two generations ago. In one of the early chapters of his *Roman Law* he wrote: "The unit of an ancient Society is the Family; of a modern Society the Individual."

The substitution of the Individual for the Family as the unit of Society thus forms one of the leading features of modern English history.

The introduction of a regular system of Divorce meant, as we have seen, the abandonment of the old theory of marriage as an indissoluble union and the substitution of the modern idea of marriage as a dissoluble contract between the parties. And this view of marriage as a simple contract between the parties which might end at any moment soon led to a severance of family property into the property of the husband and the property of the wife. The change was effected by the series of statutes that are known as the Married Women's Property Acts. These changes in the economic and the social order led in turn to a demand for corresponding changes in the political order. In the old days when the husband was trustee of the family property, it seemed natural and right that he should be given the vote as the political representative of the family interests. But with the division of the family property into the separate

<sup>8</sup> Whenever Ricardo desires to illustrate his doctrines his favourite device is to imagine two contracting savages and to consider how they would act.



property of the husband and of the wife it began to appear unjust that women who owned property should be denied the political weapon which men were allowed to retain and use for the promotion and the defence of their individual interests. The demand for and the concession of votes to women became inevitable.<sup>9</sup>

The changes that have thus been wrought in the relation of husband and wife have their analogue in the changes that have been effected in the relation of parent and child. Broadly speaking, one may say that the tendency has been to equalize the position of legitimate and of illegitimate children and at the same time to make all children less and less the children of the parents and more and more the children of the State. The tendency is illustrated in the whole range and administration of the Education Acts, in the revolutionary Children's Act, 1908, in the admission of illegitimates to benefit under the Workmen's Compensation Acts and of concubines and illegitimates to separation allowances during the War.

In brief, one may say that the four pillars of the older order of English family life have been shattered: the indissolubility of the marriage bond; the supremacy of the paternal power; the subordination of child to parent; the institution of family property. The theories of the economists have thus led to the almost total disintegration of the *idea*<sup>10</sup> of the family.

Now since the *idea* of the family has to this extent

<sup>9</sup> Some of these legislative changes were made to apply in Ireland also. There was little demand for them in Ireland. Moreover, *Quidquid recipitur, recipitur secundum modum recipientis*. A group of Irish mothers would scarcely be at home at a meeting of (shall we say?) the National Council of Women.

<sup>10</sup> In considering the possibilities of legislative change, it is the current political *ideas* that matter. And it is *ideas* that control and guide the *administration* of the Statutes. Of course, the family survives as a *fact* and its existence has to be recognized to some extent by persons charged with the administration of the Statutes. Indeed, some three or four years ago the importance of the family *idea* as a factor in social and political life and change was rediscovered by one or more of the officials of the London School of Economics: who at once broadcast the news. But the ideas that inhabit the mind of a nation and that animate its life and literature and its laws cannot be reversed overnight.



perished in England it follows that a general scheme of reform which is based upon the family has not such a measure of support in public and legislative opinion as to make it practicable. But the scheme of land reform, which is called peasant proprietorship, is based upon the family. In the present state of the English political mind therefore any *general* scheme of land reform on the lines of peasant proprietorship is impossible.

In the actual choice it had to make of a scheme of land reform the English political mind, and therefore Parliament, was accordingly limited to a scheme of reform which (excluding the family) uses only the elements of society that are found in the modern analysis: the individual and the community. The reform had thus to proceed upon the lines either of individual or of communal ownership. A solution along the lines of purely individual ownership was plainly impossible. For, in the first place, there is no such thing as ownership in the true sense by an individual of an object, like land, that endures beyond his life. Upon what theory of individual ownership is intestate succession to be explained? The title of the heir to succeed is an assertion of family right and an admission of family property. And, in the second place, assuming there can be such a thing as individual ownership of land, it stands to reason that a scheme of individual ownership would not be chosen as a remedy for evils that are said to be inherent in such ownership. Finally, even if a scheme of diffused individual ownership were intended (on the theory that these evils flow only from the accumulation of large estates in few hands) the expectation of life of a large number of individuals as *individuals* is not sufficiently long to allow time for repayment by reasonable instalments of the amount which admittedly must be advanced by the State (or the County) for the purchase of the proposed new farms.

And so the only scheme of reform that in practice was open to England was one which proceeded upon the principle of communal, that is, State or County ownership.

It is scarcely then a matter for surprise that the Acts (such as the Small Holdings and Allotments Acts, 1908 and 1926), which have been put forward as measures of land reform in England, have accepted this principle of ownership by the County through the County Council.

In their practical operation the statutes enable the County Councils to acquire by purchase or lease land which they re-let<sup>11</sup> in "small holdings" to persons who desire to cultivate the land as small holders. A small holding is defined as meaning "an agricultural holding which exceeds one acre and either does not exceed fifty acres or if exceeding fifty acres is at the date of sale or letting of an annual value for the purposes of income tax not exceeding £100." The distinction between what is a small holding and what is not a small holding is thus a matter of mere mathematical calculation. If the holding is less than fifty acres or less than £100 annual value for the purposes of income tax it is a *small* holding. If it is more than fifty acres or more than £100 in annual value for the purposes of income tax it is *not* a small holding. It is thus a distinction between what is *small* and what is *large*. The terms of the definition suffice to show that the draftsman of the statute had in his mind no notion of an "economic holding" in the sense of the Irish reform: for the limits that are set of "one acre" and "£100 annual value for the purpose of income tax" have no relation to the maintenance and welfare of a family, which is what an "economic holding" signifies in its traditional<sup>12</sup> and proper interpretation.

Again in contrast to the Irish reform, the Small Holdings Act, 1908 provided in substance that the rent charged to the small holder should be such as to cover the cost of the land to the County Council, including the costs of acquisition; which meant in practice that, if a tenant remained a sufficiently long time in possession, his payments by way of rent would have purchased the holding not for himself, but for the County Council!

Even so, there is opposition from within the County Councils to the energetic use of the power to create small

<sup>11</sup> The Statute gives power to *sell* but the normal procedure is to let on lease. It is officially admitted in a Circular Letter, dated January 31st, 1927, that the terms of purchase under the earlier Acts were, by comparison with the terms on which holdings could be rented, so onerous as to discourage purchase of holdings.

<sup>12</sup> Thus, St. Thomas following Aristotle, uses the expressions "Monasticon," "Economica" and "Politica" to signify respectively the welfare of an individual, of a family or household, and of a City or Community.

holdings. In the issue of the *Saturday Review* for November 15th, 1935, a well-known writer<sup>13</sup> on agricultural matters states: "Agricultural County Committees always hold a number of (large) tenant farmers whose opposition to Small Holding, though unfortunate, is easy to understand. The yeoman class disappeared with the Enclosure Acts and the (large) farmer has no wish to see the countryside covered with small independent cultivators." Again we observe the distinction and this time the opposition between "small" and "large," between the men above and the men below "£100 annual value for purposes of income tax." The science of economics is always certain to be on the side of the big battalions. A recent report made by a member of the Cambridge University School of Agriculture for presentation to the Carnegie Trustees criticizes Small Holdings as a potential burden to the State. "The creation of Small Holdings *at a time when agricultural production is moving naturally towards larger units* would involve *the creation of vested interests*" whose continued existence would depend on the willingness and ability of future Governments to give them support. If the cost of this support should become so heavy that public opinion insisted on its withdrawal, the reversal of this policy might cause widespread distress."

In the end, however, the representative of the Cambridge University School of Agriculture, in a splendid confusion of values, recognizes the efficiency of the family farm. He declares that "if land settlement, *for reasons other than economic*,<sup>15</sup> is considered desirable in this country, the mixed family farm of thirty to fifty acres, on account of a flexibility of organization which enables it to adapt itself to sudden price changes and of the capacity of the family to live off the holding during a period of low prices, is the most suitable unit of settlement."

And so, after almost thirty years of experience under the Small Holdings Act, 1908, and the amending statutes, the whole experiment is condemned by the best minds

<sup>13</sup> The same writer has another powerful article in the *Quarterly Review* for January, 1936.

<sup>14</sup> The italics are ours. The only fair comment is silence.

<sup>15</sup> Once, more, comment bows its head.

of the Cambridge University School of Agriculture as opposed to sound *Economics* and a potential burden to the State; and the only lesson that emerges at the end of all these years and all this endeavour is that *if* land settlement *for reasons other than economic* were considered desirable in this country, the mixed family farm would be the most suitable unit of settlement.

"Sunt lachrymae rerum et mentem mortalia tangunt."

It is a two-fold tragedy that the economic theories of the nineteenth century should have so obscured and even eliminated the idea of the family as to have made it impossible for England, in the years before 1908, to adopt a scheme of land reform based upon the family, on the lines of the already successful experiment in Ireland; and that, after thirty years' trial and error had revealed the actual value of the family unit in land settlement, the confusions of twentieth-century economics (and of the Cambridge University School of Agriculture) should again bewilder thought and paralyze action.

It would seem that the hope of England in the way of Land Reform must rest with those who retain the idea of marriage as an indissoluble unity and who, by identifying the idea of *economics* with *the welfare of the family*, are able at once to resolve the confusion and to provide an ideal that will inspire the mind and an incentive that shall stir the will and release the energies which are needed for a fresh start and fruitful action.

## A RECENT DISCUSSION ON THE MASS

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**W**E have read with interest the papers of Dr. Miller in your November issue and of Fr. Lattey in your January issue. If we may venture to criticize two such distinguished authorities, we would say that the disagreement between them on the essence of the Mass may be cleared up, we think, by the simple distinction of sacrifice in the strict and of sacrifice in the wide sense. There is no question that our Lord offered a strict sacrifice in His Passion, at the Last Supper, and through any other Eucharistic rite He may have offered, as at Emmaus. Likewise the Mass is a strict sacrifice. The present controversy is concerned therefore only with the acts of Christ distinct from these Eucharistic and Passion acts. The disputants speak first of the works of Christ performed on earth before His Ascension, and secondly of His works in heaven. If we understand the learned authors aright, the earthly works were sacrificial strictly, though less perfectly, according to Dr. Miller; they were, at least largely, not sacrificial at all, according to Fr. Lattey; while the heavenly acts are strictly sacrificial, according to both these reverend gentlemen. There are two extreme positions here, and we are convinced that the truth lies between them, and that it is expressed by saying that while none of the works of Christ now in question are strictly sacrificial, they are all sacrificial in a wide sense.

### NO STRICT SACRIFICE IN THOSE ACTIONS.

In the strict sense, Mosaic or Christian sacrifice, as we understand from St. Thomas, must have all of three conditions demanded by the positive divine law appointing the essentials of the supreme and absolute act of worship and of the relative sacrifices that preceded or follow it. Those three essentials for validity apply both to sacrament and sacrifice in the Old and New Dispensations of the written law. Nor is the analogy surprising. Sacrament and sacrifice have a likeness in

nature, both being signs; in their purpose, both serving divine worship; in their origin, both depending on divine positive law. Let us see what light this analogy (perhaps we may call it a Sacramental theory of sacrifice) can throw on the sacrifice of Christ, on its essence and requirements, and so on the questions raised by Dr. Miller and Fr. Lattey.

(1) A first essential for a sacrament is the inner thing signified by the outward rite, which theologians call the *res tantum* if it is signified without signifying a further thing, or the *res et sacramentum* when it does signify something else. In all the Christian sacraments there are three sacred things expressed by the rite: the passion of Christ as cause of the sacraments; the special fixed sacramental grace of Christ here and now given; the glory of heaven looked for through Christ in the world to come.

Now in sacrifice also there must be a *res* or inner thing. The *res et sacrificium*—if we may use that expression—is the internal sacrifice of the soul, the offering of one's being to its Beginning and End, as an act of homage to God. "Sacrificium visibile," says St. Augustine,<sup>1</sup> "invisibilis sacrificii sacramentum, id est, sacrum signum, est." This unseen sacrifice is in turn the sign of other spiritual realities, of the union with God which it produces, of reconciliation, friendship and blessedness.<sup>2</sup> These effects then we may regard as the *res tantum* of sacrifice.

The sacred thing in Christian sacrifice is one and the same, whether the offering be made in a bloody or an unbloody manner. First, there is the sacred thing of Christ's self-offering, which, by positive divine law laid on Him, was made specially and once for all in the bloody sacrifice (Hebrews x. 14), and is specially and continuously applied in the latreutic and eucharistic benefits of the unbloody sacrifice.<sup>3</sup> Next, there is the sacred thing of reconciliation with God, that is, the blotting out of the handwriting of sin's offence, stain and penalty, and the writing in of God's favour, grace and promises. This salvation by divine will was made

<sup>1</sup> Book 10, *De Civitate Dei*, ch. 5.

<sup>2</sup> *Summa Theol.*, I, q. 1, a. 10; III, q. 48, a. 3, ad 2.

<sup>3</sup> See *Summa Theol.*, III, q. 83, a. 1, ad 1.



dependent on the bloody sacrifice of Christ more than on His other acts, and also specially applicable through the unbloody sacrifice of the altar.<sup>4</sup>

Finally, there is a third, but future, sacred thing which is foreshadowed in the sacrifice of both the Cross and the Mass, namely the consummation of Christ's oblation or the attainment of its purpose, in the admission of the saved to the everlasting worship above, where Christ has opened the gates of Paradise and entered into the Holy of Holies.<sup>5</sup>

Concerning the first of these three sacred things, namely, the act of self-offering made by Christ, we note here especially, by reason of the present controversy: first, this act is the same in the unbloody as in the bloody sacrifice, and we may not regard the act of offering which Christ makes in the Mass as something absolute, standing apart from and unrelated to the oblation made on the Cross.<sup>6</sup> Secondly, this act includes special circumstances, e.g., obedience as regards the time and place of external sacrifice in which it must be made; and so it is not precisely the same as the acts of self-offering made by our Lord outside the bloody and unbloody sacrifices.

(2) In a sacrament there is also the *sacramentum tantum*, or outward sign signifying the inner sacred thing. In a Christian sacrament the outward sign is the sense-perceptible rite appointed by Christ Himself, or the application of the form to the matter as determined by Him. In sacrifice also there must be, under the written law, the sign chosen by the Author of sacrifice.

(a) The matter of sacrifice is the appointed victim or thing offered. This in Supper, Cross and Mass, is one and the same, namely, Christ, visible in His own appearance on the Cross, and under the appearances of bread and wine in the Supper and Mass.<sup>7</sup>

(b) The form is the designated immolation, consisting of some action chosen by God to make the victim sacred and set apart for the supreme act of worship. The immolation of the Cross and that of the Mass differ in

<sup>4</sup> *Summa Theol.*, III, q. 49; q. 83, a. 1.

<sup>5</sup> *Summa Theol.*, III, q. 22, a. 5.

<sup>6</sup> Cfr. Lercher: *Inst. Theol. Dogm.*, Vol. IV.

<sup>7</sup> Council of Trent, in Denzinger, n. 940.



their manner of signification, for the one is expressed by shedding of blood, the other has no blood-shedding. In their signification, however, they do not differ, both showing forth the same internal offering of Christ and expressing the same meaning to the beholder. For the immolation on the Cross was the visible submission of Christ, not to the violence of the executioners, but to the virtues of charity and obedience, in surrendering to God the life which force could not have taken from Him.<sup>8</sup> The immolation of the Mass likewise consists of Christ's own words and acts, the rite of consecration instituted by Him, and it represents before the senses His sacrifice of obedience and love, commemorating it as once made on the Cross and indicating it as now applied to mankind for remission of sin.

The important thing to note here in the present discussion of Dr. Miller and Fr. Lattey is that the Cross-immolation and that of the Eucharist are the *only* divinely appointed forms of Christ's sacrifice. It was decreed, foretold, foreshadowed, in the Old Testament, and accepted and announced in the New that Christ was to offer Himself visibly as the slain lamb and also according to the rite of Melchisedec. But there is no other external form of immolation in Christian sacrifice. The circumcision, the presentation, the labours, fastings, and hardships of Christ, do indeed naturally express some internal self-offering on His part.<sup>9</sup> But since God had not set them aside as the ritual signs of Christ's public sacrifice, all such acts lack an essential condition of sacrifice in the strict sense.

The same argument holds against the sacrificial character of the priestly intercession Christ now exercises in heaven. For unless we are willing to admit that the intercession is externalized by a continuous celebration of Mass, or of some other rite that succeeds to the Mass, we must agree that a divinely-appointed external immolation, without which there is no strict sacrifice, is lacking. The immolation of the Mass does not exist in the other world, for it is certain that the Eucharist is for the present life only; nor will any other visible rite of sacrifice or sacrament be needed to replace

<sup>8</sup> *Summa Theol.*, III, q. 47, aa. 1, 2.

<sup>9</sup> *Summa Theol.*, III, q. 37, aa. 1, 3.

the Mass in heaven.<sup>10</sup> The glorified wounds of our Lord do not supply a sign of present oblation, but are tokens of a sacrifice formerly made; they are not actions making a victim sacred; they are not a rite appointed by God. We conclude, then, against Dr. Miller and Fr. Lattey, that such acts of Christ as His circumcision on earth, or His prayer in heaven, have no more claim to be regarded as strict immolation than Baptism of desire has to be classed as a sacrament, or martyrdom of a saint as a sacrifice. In all these cases the acts signify some internal sacredness, but they are not divinely-appointed signs of the special sacredness of public sacrifice.

(3) In a sacrament there must be the right intention of the proper minister; and a strict sacrifice also requires the intention of a duly ordained priest. The priesthood of Christ existed from the moment of the Incarnation and it will continue forever; but this does not prove that it was or is His will to exercise the chief sacerdotal office before the Passion or outside this world. The intention of Christ to offer sacrifice on Holy Thursday, on Good Friday, and in the Mass was clearly manifested by Him. Who can say that He indicated any such intention as regards the other acts now under discussion, such as the circumcision and the heavenly intercession?

Dr. Miller says that our Lord could have made His acts before the Passion sacrificial "if He had so intended," thus apparently admitting that there is no evidence for any such intention. But we will go farther than that. From what was said just above about the externals of Christ's sacrifice, restricted by the divine will to certain symbols and to certain occasions, we must hold that there could have been no intention in Christ to offer strict sacrifice except when those symbols and occasions offered themselves. The Gospels show that our Lord was most exact in performing the supreme acts of sacrifice of the Cenacle and Calvary only at the time, in the place, in the manner prescribed; so that the prophecies might be fulfilled and the Father's will accomplished.<sup>11</sup>

We conclude, therefore, that, though there are priestly

<sup>10</sup> Council of Trent, in Denzinger, n. 882; *Summa Theol.*, III. q. 61, a. 2; a. 4, ad 1; *Imitation of Christ*, Book 4, ch. II.

<sup>11</sup> *Summa Theol.*, q. 46, aa. 4, 9, 10, 11; q. 73, a. 5.

actions of Christ before the Passion and in heaven, He offers sacrifice strictly so called only from the time of the Passion and on earth.

#### SACRIFICE IN THE WIDE SENSE BEFORE THE PASSION AND IN HEAVEN.

Just as we may speak of "sacraments in a wide or improper sense" to designate rites that have some, but not all, the conditions of a true sacrament, e.g., the sacramentals of the Church; so likewise with sacrifice. By sacrifice in a wide sense, then, we understand the internal self-offering made to God, or actions of other virtues performed out of respect for God, but without the accompaniment of the appointed rite or of the requisite intention of a priest offerer. If sacrifice be understood thus, all persons can and should offer sacrifice to God, for this generic sacrifice is a requirement of the law of nature for the intelligent creature.<sup>12</sup> Our Lord, as being most perfect, made such acts of oblation, and it seems the only difficulties about them we need consider now are whether the term "sacrifices" is correctly applied to them, and whether they were continual in Christ, or interrupted.

(1) Fr. Lattey hints at the distinction of strict and wide sacrifice, but he seems to hesitate about the name "sacrifice" for the earlier acts of Christ, such as circumcision and the presentation. Doubtless it would be confusing in the present discussion to speak of those acts as sacrifices without qualification. But if one terms them sacrifices "in a general and improper sense," the danger of misunderstanding is at once removed. Does not even Sacred Scripture use the word "priesthood" of the just in general and designate as "sacrifice" the inner offerings of the heart and spirit?

(2) Again, Fr. Lattey thinks the inner sacrifice was not made by our Lord at all times. "It is not obvious," he says, "that Christ had the thought of self-offering always in His mind." We agree that our Lord was not at every instant giving explicit expression to an act of self-offering; but implicitly at least He did so, for the acts of other virtues were always exercised by Him out of reverence (John viii. 29). We do not agree, however,

<sup>12</sup> *Summa Theol.*, II, ii., q. 85.

that the inner act of self-offering, though sometimes unexpressed, was not always in His mind. Even "ingrediens mundum" Christ made that act, directing all towards it as the purpose of His coming (Hebrews x. 5 ff); then also His beatific and infused knowledge enabled Him to keep ever before Him the thought of God and of God's designs regarding Him; and, again, His fullness of grace was such from the beginning that, though He progressed outwardly in exercising virtues suited to a gradual growth in age and body, His internal holiness remained ever the same.<sup>13</sup> In view of all this we think that in every human act of Christ, living on earth, or reigning in heaven, there is contained, not merely virtually, as in all the just, but actually, as in the blessed, the offering of inner adoration and sacrifice.<sup>14</sup>

#### ORIGIN OF SOME THEORIES.

Fr. Lattey wonders if Dr. Miller has any theological backing for the opinion that there were pre-Passion sacrifices made by our Lord. We find a few authors—De Condren, Thomassin, Lepin, and the Oratorian school—quoted for this interpretation. One notices though a different understanding of the character of those supposed pre-Passion sacrifices. Condren and those who agree with him explain sacrifice as a totality made up of five distinct parts and they distribute these parts among the mysteries of Christ's life before, during, and after the Passion. This would mean that the pre-Passion sacrifices were not complete but partial sacrifices. Dr. Miller, on the other hand, if we get his meaning, makes the pre-Passion sacrifices each complete in itself, though inferior in rank as compared with the sacrifice of the Cross, of which they all were figures and preparations.

The view that the earthly sacrifice of Christ is continued in a heavenly sacrifice—an opinion defended by both Fr. Lattey and Dr. Miller—resembles the theory defended several centuries ago by Lumbier, Nieremberg and Castillo, who thought the Eucharist continues in heaven, and more recently by Thalhofer<sup>15</sup> who wrote of the glorified wounds of Christ speaking for man in a

<sup>13</sup> *Summa Theol.*, III, q. 7, a. 12, ad 3.

<sup>14</sup> *Summa Theol.*, q. 21, a. 1, ad 3.

<sup>15</sup> *Das Opfer des Alten und Neuen Bundes*, p. 201 ff.

heavenly sacrifice.<sup>16</sup> These views have found little support among theologians; and with good reason, we think, as has been said above.

As to Dr. Miller's definition which makes the essence of strict sacrifice to consist in an outward manifestation of the inner sacrifice, we have no doubt that this is the doctrine of St. Thomas himself and is based on the traditional teaching of the Church. But when Dr. Miller argues (pages 333 ff.) that the outer manifestation for our Lord's chief sacrifice had to be the complete surrender of self contained in the offering of life itself, we doubt whether he can trace that idea to St. Thomas. The visible acceptance of death by Christ was, it is true, the actual and also the most suitable external expression of His inner sacrifice; but, since the ritual of Christian worship depends on God's will, we do not see that God was constrained to select the particular form of immolation by death rather than another. Christ could have saved the world without His passion and death.<sup>17</sup> Could He not, then, absolutely speaking, have offered even His chief sacrifice without bloody immolation? Sacrifice itself, says St. Thomas,<sup>18</sup> is of the natural law, but the details rest on positive determination.

But whatever the origin of the theories of pre-Passion and heavenly sacrifice, we are convinced that they are defective in that they do not draw the distinction between strict and wide sacrifice, and also that their failure to do this arises from the lack of a full analysis of the idea of Christian sacrifice. The Sacramental explanation of sacrifice, which we outlined at the beginning of this paper, is, we think, more complete, in considering not merely one or other, but all the essentials of a strict sacrifice. This explanation, which we used and developed in our *Moral Theology* (nn. 2178, 2182) in November, 1930, treating the outward elements of Christ's sacrifice as matter and form expressive of the internal sacred action, is also, we believe, more traditional than those other views. We have not, indeed, seen the idea worked out as regards all sacramental essentials in any other

<sup>16</sup> Tanquerey: *De Redemptione*, nn. 1210 ff.; *De Missa*, n. 751; Salmant: *De Incarnatione*, disp. 31, dub. 4, n. 51.

<sup>17</sup> *Summa Theol.*, III, q. 46, aa. 1, 2.

<sup>18</sup> *Summa Theol.*, II, ii., q. 85, a. 1, ad 1; a. 4.

author; but if we correctly understand St. Thomas, such a development expresses his mind and represents his own thought on the essence of sacrifice. For his principles on the sacred thing of sacrifice, the outward symbols, and the priestly offerer, we refer especially to the following passages in the *Summa Theologica*: II, ii., q. 85; III, q. 22; q. 48; q. 49; q. 79, aa. 5, 7; q. 83, a. 1. Such a conception also, as we have attempted to show above, harmonizes well with the teaching of the Council of Trent on the institution of the Mass and its relationship to the sacrifice of the Cross.<sup>19</sup>

And if the rational tests of a theory are its internal consistency, its applicability to established facts, its ability to clear up apparent contradictions in the truth—then it would seem that this Sacramental view is quite reasonable. For example, every theory on the essence of the Mass has to take into account especially two points: first, the substantial oneness of the Mass with the Cross; and, secondly, its accidental difference therefrom. Surely these points appear well enough when we say, as in the present explanation, that the various essentials of sacrifice—the sacred thing, the sign, the victim, the priest, the intention—are all one and the same in the Cross and the Mass; whereas the non-essential, that is, the immolation in its physical make-up (*in esse rei*), as distinguished from its symbolical expression (*in esse signi*), is different in the two.

Again, an acceptable theory on the Mass should be able to clear up difficulties and controversies, which, unless we are deceived, a treatment of the subject in the light of the sacramental principles of St. Thomas can do satisfactorily. We have attempted with the help of the Angelic Doctor to do just that in the present discussion, and we hope that we have done justice to him and to all concerned. Objections, no doubt, can be raised against the solutions we have offered, as against other solutions also; but to the present writer the elucidation of the Christian sacrifice through sacramental principles, *mutatis mutandis* of course, seems the most conservative, simple and comprehensive way of treating the vexed problem of the essentials of sacrifice.

<sup>19</sup> Denzinger : *Ench.*, nn. 938-940.



## THE OUTSIDE OF THE CUP: A PASTORAL PROBLEM

BY THE REV. BASIL WRIGHTON.

**A**MONG the time-honoured reproaches which Protestants fling at Catholics is that our religion is external, a thing of outward forms and observances—theirs being presumably all inwardness, all spirit and life. This is a calumny born of ignorance; and the obvious retort is that our separated brethren have gone so far in their zeal to discard forms and formularies that they have emptied out the baby with the bath-water and lost what spirit and life they may once have had. This would be the end of the subject, if it were not that this calumny, however glaringly false on the whole, has, like most calumnies, some foundation in fact. That is to say, we must admit that there are some Catholics whose religion is eminently external, and more with whom it is in danger of becoming so. The existence of this class constitutes a pastoral problem of its own, quite distinct from that of lapsed and non-practising Catholics.

It needs very little pastoral experience to arouse and confirm the suspicion that a certain, or rather uncertain, number of practising Catholics are not sharing in any real sense in the Church's life. One cannot class them otherwise than as "practising Catholics," for they do the required minimum, often more than the minimum. The point is, how they do it. They themselves will sometimes humorously describe their religious practice as "knee-drill": but the joke is spoilt by the suspicion that in many cases it comes cruelly near the truth. Once for all let it be said that the existence of this class is a mere suspicion: for one must in charity refuse to attach the suspicion in one's mind to any definite individual. The type we are about to discuss is an abstraction, if you like, from a mass of scattered and fugitive indications and impressions, gleaned here and there and severally insufficient to condemn individuals, but when taken together affording strong cumulative

evidence that such a class does exist among the faithful. A similar optimistic reserve must be expressed, *a fortiori*, on the question how far such a condition is eventually compatible with the state of grace.

Indeed, the most alarming symptom of this type of soul is its attitude to grave sin. The more or less frequent occurrence of mortal sin in the life of a Christian is coolly taken for granted as the normal thing. The Sacrament of Penance is looked on, not as a merciful and hardly-to-be-hoped-for second plank after shipwreck, but rather as a lift, always at hand to take you up to heaven again by the pressing of a button, after your frequent and regular descents into hell. We presume that such souls have sufficient contrition for forgiveness, and we are thankful that at any rate they come to confession; but there is certainly no sign of the genuine Christian horror of the "sin unto death." And for that reason there is no discernible progress.

Again, such people may be irreproachably regular in their religious duties. But Mass and the Sacraments are regarded rather as obligations than as privileges; and there is no appreciation of the liturgy, no entering into the plot of it, no attempt to live through the Christian year in the spirit of its respective seasons. Advent is a mere name, Lent means little more than an extra fish-day in the week, Easter an extra collection, and Pentecost a jolly bank holiday.

Finally, there is a lack of anything like interest in the spiritual life, a veritable flight from mental prayer, Scripture and spiritual reading, and the expressed or tacit assumption that the Ten Commandments are enough for *them*, the counsels being the peculiar concern of monks and nuns.

This distressing phenomenon, you will say, is surely common to all places and times. Worldly Christians, like the poor, are always with us; and there can be no very new departures in the method of dealing with them. That is true: but the worldly spirit takes different forms in different times and places, and expresses its opposition to the gospel in various ways. We must, therefore, give special attention to actual conditions, and try to put our finger on the precise weak spots where the enemy here and now finds easiest entrance into the fold. Besides,

are we (meaning the clergy) really dealing in any adequate or satisfactory manner with the problem of worldliness among practising Catholics? We induce the non-practising (when we can) to practise, and we provide for the devotion of the fervent; but what do we do to raise the standard of the practising masses?

I would suggest that the two most conspicuous weak spots in Catholic life, from the point of view of present-day England, are *liturgical devotion* and *the theory of the evangelical counsels*; and that, therefore, our best hope of improvement lies in concentrating our attention for a time on these two points, developing and preaching them to the best of our power. Our strong points at present are: frequent Communion (in striking contrast to poor attendance at week-day Mass), popular devotions, confraternities, charitable organizations, controversy and apologetics, and public demonstrations. In other words, we are stronger on the side of what the French call *œuvres* than we are on that of the interior spiritual life. We thank God for the progress made in the directions mentioned, and hope that these necessary things will continue to be strong points. At the same time, there is a sense in which "one thing is necessary" and in which everything else can be described as *hors d'œuvres*. So, having by the grace of God cultivated certain departments of Catholic life with such a measure of success over a fairly long period, we can now perhaps afford for a time to devote somewhat less attention and exhortation to them and somewhat more to the manifestly weak spots.

Now the two weak points that I have singled out happen to be key-positions in the Christian religion. Every sound human life is made up of *contemplation* and *action*, the exercise of the intellect and the exercise of the will. The Christian life is no exception. It must have something to look at and think about, and something to strive after. And contemplation comes before action, on the principle *nihil volitum nisi praecognitum*. The object of a Christian's contemplation is the system of revealed truth, the object of his activity is the salvation of his soul by a life of Christian virtue. Christianity is both a philosophy of life and a way of

life—Christian knowledge and Christian action—faith and works. Knowledge without action is empty; but action without knowledge is blind. Both are necessary; but knowledge is prior to action, as faith to charity. To remove either element is destructive of the Christian life; but the consequences of removing the intellectual basis are the worse, as the loss of faith is less remediable than the loss of charity. This is the fundamental Catholic position as against the anti-intellectualist and anti-dogmatic tendency of Protestantism and modern philosophy.

So a Christian life can only be built on Christian truth, and must be ever contemplating Christian truth in some way, and that not statically but dynamically. That is, the mind must be *working on* Christian truth, developing its knowledge and deepening its insight into the faith, drawing out its latent implications and forming fresh and ever more precise conclusions, to issue duly in practical resolutions. Otherwise the life of Christian action will die of inanition. This is the work of a lifetime, and is the proper work of every Christian—not merely of theologians and ascetics, who do it in specialized and more recondite ways. Fundamentally and inchoatively, every Christian who has faith and grace is a theologian and an ascetic.

So far so good. But it is obviously impossible to teach theology as a science to plain men and women. They have neither the time, nor the inclination, nor the training for such a discipline; nor is it necessary or desirable. Yet they need, as Christians, to have something more than a superficial grasp of the mysteries of faith, especially the doctrine of the Incarnation with its far-reaching consequences.

Well, this is just what the liturgy gives them, and what (so far as I can see) nothing else gives them. The liturgy, built up gradually and with infinite care through the ages of faith, is the Church's own response to the laity's need for an easy and accessible school of divinity and manual of devotion combined, where there are no syllogisms and no examinations, no disputes or opinions, but just the massive and immovable truths that God has given us for our salvation, expressed mainly in God's own words, and so arranged and relieved as to give the maximum of light and warmth to all men.

Unerring instinct and unconscious art has thrown them into a dramatic and cyclic form, found the appropriate earthly symbols for heavenly things, and clothed them in a sober, inimitable beauty of sight and sound. The liturgical year unfolds the mystery of the new life in God through Christ in such a way that we can find rest and refreshment, light and inspiration in the contemplation of it, and worship God in the acting of it. And it presents the whole thing with such marvellous economy, restraint and objectivity, that each soul can be at home in it and nourish its own private spiritual life from it at all times and to any degree.

Now this is just what the "popular," non-liturgical devotions do not do. They have their legitimate place as expressions of religious emotion: but for that very reason they are subjective rather than objective and can only have a limited appeal. Different temperaments all have their devotion inspired at the same source, in the same objects of contemplation; but they express their devotion in widely different ways, and a way that suits one soul may not suit another. Probably no two persons have precisely the same method of private prayer; and the non-liturgical devotions are intermediate between the private prayer of individuals and the public prayer of the liturgy. They are an attempt to meet the need of subjective devotional expression for as many people in common as the nature of the case permits. It will always be a limited and variable number of people: hence the variety and changing fashions of popular devotion, in contrast to the uniformity and stability of the liturgy. These devotions suit all souls at some times, and some souls at all times; but they do not, like the liturgy, suit all souls at all times. Therefore they presuppose the liturgy, and can never be a substitute for it. To use them as such a substitute is to abuse them: though there has been a perpetual temptation to do so since the liturgical language ceased to be the language of the people. The consequences of such an abuse are more serious than appears at first sight. Popular devotion expresses sentiments which the liturgy has suggested, and which only the liturgy can be counted on to suggest regularly and in due proportion, according to the analogy of faith. If this authentic source is cut off, there is an imminent two-fold danger: either that

the devotions which depend on it will be expressing sentiments that are not really shared by the worshipper, or that the ideas underlying these sentiments will be jerked out of their dogmatic perspective by whatever emotion happens to be uppermost. In the one case devotion will become strained, artificial and false, and will soon die a natural death, leaving behind either religious indifference or religious externalism—mere lip-service and knee-drill. In the other case dogma will fall a prey to enthusiasm, divine truth will be dragged about and distorted to fit in with "religious experience," and in the event the Catholic and Christian order of things will be completely reversed: instead of the primacy of the intellect and the objectively given, you will have a primacy of the will and an absolute autonomy of the ego, in the spirit of Kantian philosophy; and, instead of an organic, incarnational and institutional Church you will have Protestantism at its lowest and most logical level. This is, of course, a broad and rapid simplification of the issue: what I wish to show by it is that the neglect of the liturgy *tends* in one of two directions—either towards insincerity, or towards quakerism.

We may say, then, that the liturgy, even considered only in its educative aspect, as a vehicle of Christian truth and Christian ways of thinking, is irreplaceable: at least no adequate substitute for it has yet been found. There are other sources of instruction in Christian truth, but nothing else that gives the same vital and personal realization of it without the slightest prejudice to objectivity and orthodoxy. To put it in Newman's phraseology, the "notional apprehensions" of Christian truth which we have gained elsewhere (at school, for instance, or from books) become "real apprehensions" chiefly in liturgical prayer. It is only on such real apprehensions that a life of Christian practice can be founded.

This brings us to our second weak point, the theory of the evangelical counsels. I have said the *theory* of them, because, of course, their practice is a weak point everywhere and always—flesh and blood being what they are. Still, there can be little hope for the practice unless the theory is recognized and faced. And that is what so often we do not do.



The easy-going Christian has a soothing method of dealing with any injunction of the gospel which is likely to cause inconvenience: either it is meant exclusively for the religious orders, or it is to be interpreted with generous latitude as a piece of oriental imagery. That phrase about turning the other cheek, for instance. Obviously it cannot be taken literally: therefore . . . And in the long run the practical conclusion is that "I am not going to stand any nonsense from anybody, and if anyone thinks he is going to get the better of *me* he is jolly well mistaken"—a spirit which is evidently the reverse of the gospel spirit. The anti-ascetic has thus interpreted gospel ethics away in the same manner as the anti-dogmatist interprets gospel truths away—both of them emptying out the divine and twice-born element and leaving only unregenerate and unlovely human nature.

We ought surely to resist this whittling-down and mitigating tendency as much in ethics as we do in dogma. Yet we seem to do so far less. Sometimes, I think, we even encourage our people, at least by tacit consent, in lowering the gospel standard to meet their own ideas of what is possible instead of screwing themselves up to an immovably fixed standard. In any case they (and we) will be constantly falling short of the standard; but there will be less danger of falling seriously short the more clearly we see the standard and the more explicitly we admit it. The important thing is to get the *theory* clear to begin with—the theory that poverty, humility and self-abnegation are good things for everybody and better than their opposites for everybody, and actually indispensable to every Christian, though everybody cannot practise them in the same way and to the same extent. It is this theory alone, together with the two-fold precept of charity, which makes gospel ethics specifically different from natural ethics; and as soon as this theory is lost sight of, moral behaviour inevitably sinks back to a purely natural level. Then you have the strange and unedifying spectacle of people believing and worshipping on Sunday as Christians, and then going home and behaving all the week as more or less respectable pagans. What has in fact happened is that by seeking a mitigated Christianity they have emptied Christianity of its contents, leaving only the outward

shell. They have supposed that there was one sort of poverty, humility, and so forth, for one class of Christians, and quite another sort for another class (instead of the same sort for everybody, though exercised in different ways); and the result of this supposition is that the sort they regard as applicable to themselves turns out not to be Christian poverty or humility at all. The grace-given virtues of the gospel, being rooted in God's immensity, are distinguished by an absoluteness and an absence of reserve or limit quite foreign to the natural virtues, which Aristotle represents throughout as means between extremes. They must, of course, have limits *per accidens* in their outward practice; but to limit them *per se* and in theory is to desupernaturalize them and so rob them of their essential character. Their external practice is variously departmentalized by differences of vocation; but the spirit is everywhere the same. A stockbroker, if he is a Christian, must practise Christian poverty just as truly as a Poor Clare must: only it will be in a different way. There was once a Lord Chancellor of England who practised it much more perfectly than some of the monks of his day. And there is exactly the same *standard* of Christian humility and obedience for the archbishop and the crossing-sweeper, however different its manifestation. The only standard we have in all these things is that which was laid down once for all in our Lord's teaching and exemplified in His life and passion.

It is possible, I think, that we sometimes contribute to the prevailing evacuation of the gospel by imprudently underlining the distinction between precepts and counsels. This distinction has its use in moral theology, but may easily prove pernicious elsewhere, by laying an undue emphasis on the least common multiple of morality and slurring over the Pentecostal fire that has supercharged it. "Look not thou down, but up!" The Christian life is orientated towards the infinite, towards God. Looked at from God's side, precepts and counsels merge till their boundaries are hardly distinguishable. The casuist who is a mere casuist, and who sees them so very distinct from one another, is looking at the pattern from the wrong side, from underneath. Human nature may be relied on to subtract its own discount in practice from any ideal that is put before it. It is our responsi-

bility to see that the Christian ideal suffers no diminution, lest by preaching the second-best we get third-best results, or worse. Christians must never be allowed to forget that He who said to all, "Be ye perfect," and who gives the grace to make this in some way possible, will call us to account not only for sin, but for voluntary imperfection and resistance to grace.

If, then, I am right in tracing the symptoms of externalism to these two main defects in the orders of contemplation and action, it would follow that the lines along which a remedy is to be sought are assiduous doctrinal and ascetical instruction through the medium chiefly of the liturgy: preaching Christian doctrine and ethics according to the liturgical grouping and sequence, encouraging particularly the use of the Missal, and trying above all things to inspire the faithful with the spirit of the liturgical year. There will then be no need to force particular devotions, with probably discouraging results. If we can drive in the principles on which devotion rests, devotion will spring up of itself.

## HOMILETICS

BY THE REV. OSWALD BENNETT, C.P.

*Palm Sunday.*

THE PASSION.

*"The Blood of Jesus Christ his Son cleanseth us from all sin"*  
(1 John i. 7).

On the threshold of Holy Week we must keep clearly before our minds why the Son of God became man and died upon the cross. The palms waved by the people as Christ rode through Jerusalem were indeed palms of victory, but not the victory for which they waved them. They anticipated that the Messiah was about to set up some kind of temporal kingdom here and now, and the palms were lowered when He was arrested and condemned. Whilst the people shouted for joy, Christ wept over their blindness. For He had not come to free the people from the Roman yoke, but to liberate the souls of all men, whether Jew or Gentile, from the heavy yoke of sin. He was about to attack all evil in its root of sin, and through the sacrifice of His own divine life to raise man, purified and free, to union with His Father in heaven. Such is the message of the Cross.

Consider the Passion therefore in its saving aspect of forgiveness, as applied to our souls through the normal channel of the grace of the sacrament of Penance, for perhaps we, too, little realize the intimate connection between the shedding of the Blood of Christ and our forgiveness: "the Blood of Jesus Christ . . . cleanseth us from all sin." The generous effusion of that precious Blood was the price which He paid for the purchase of our souls, as St. Peter emphasizes: "You were not redeemed with corruptible things as gold or silver, . . . but with the precious blood of Christ" (1 Pet. i. 18, 19). Mount Calvary will teach us the awful nature of that price, and the willingness with which it was paid for the love of us. We must indeed bow our heads in reverent gratitude, and in the words of the Greek Liturgy exclaim: "By thine unknown sufferings, Good Lord, deliver us," for we shall never fully know what Jesus endured mentally and physically on that Good Friday.

We see Him prostrate in agony in the Garden of Gethsemane, bathed in a sweat of blood, betrayed by one apostle, denied by another, deserted by all. He is stripped of the golden robe of His Godhead by the Sanhedrin, of the white robe of His sinlessness when rejected for Barabbas, of even the red robe of manhood when scourged as a slave. As the lamb led to the slaughter Jesus stretches Himself slowly but willingly upon the cruel bed

of the Cross, and as the sheep before her shearers is dumb so openeth He not His mouth, as the sharp nails find their home in hands and feet. When those lips, between the gasps of pain, find utterance, it is to reveal the depths of mercy in that loving heart. The unconquerable love of Jesus mounts higher as the hatred towards Him grows deeper, reaching unimagined heights of grandeur, and like a hymn of triumph over that bruised and stricken frame the prayer breaks forth: "Father, forgive them, for they know not what they do" (Luke xxiii. 34). To those who cannot pardon the dazzling purity and holiness of His own life He wills to forgive their very hatred, if they will but accept it. Harken to this tender expression of the divine will to pardon all without exception—even lovingly to search out excuses for them—no matter how great the sinner or how deep-rooted the malice of the sin. The Sacred Heart of Jesus yearns to forgive, in order that He may draw man through Himself to union with the Father.

And as this first utterance reveals the will to mercy, the second shows with what touching swiftness and eagerness it operates. The thief upon the cross who appealed to Jesus in his extremity was no mere thief as we understand it, but a robber, a highwayman whose hands were stained with blood—a lifelong criminal of the worst type. Yet at that appeal the face of Jesus, lined with pain, lit up with a smile of gentle pity and welcome. It was for this purpose that He had come into the world. He was the Good Shepherd giving His life for the sheep, and here was one in the extremity of eternal peril. He had come as the Divine Absolver, as the Ambassador of peace to reconcile man to God, and so as the Great High Priest He pardons generously and joyously with death upon His own lips, him who is indeed the first-fruits of His prayer: "Amen, I say to thee, this day thou shalt be with me in paradise" (Luke xxiii. 43). So through fires of pain and seas of sorrow the Son of God endures for us, until the last triumphant cry marks the completion of His mission, and He can say in all its glorious fullness: "Father . . . I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John xvii. 4)—the great work of atonement. "The blood of Jesus Christ . . . cleanseth us from all sin." At such ungrudging cost did our Divine Lord set us the Sacrament of Penance.

The palm which has been blessed and given to you is a sacred reminder of His Sacrifice. As a palm it symbolizes the triumph over sin, while its cruciform shape reminds you of the cost of the victory. The lifegiving power of the Precious Blood throbs in the Sacrament of Penance—it throbs there for you. Let us do our own part and do it generously. Let us beg of Him first a sense of gratitude for all His generosity in suffering; a deep-rooted sorrow for the sin through which we have renewed, at least mystically, the horrors of the Passion; and a strong purpose at all cost to avoid grave sin, that being crucified with Him here, we may partake in the glory of His Resurrection.

To such as may be hardened in heart, reflect that the palm may be a symbol of treachery rather than triumph, as it was to the Jews. Let not the victory of Christ be to your own eternal shame. To turn your back upon the Sacrament of Penance is to turn your back upon the dying Christ on Calvary, and He is your one hope of salvation. Turn to Him with the prayer: "Lord, remember me" upon your lips and in your heart. He has never once forgotten you, and He cannot but in His abounding mercy remember you now: "If your sins be as scarlet, they shall be made white as snow: and if they be red as crimson they shall be white as wool" (Is. i. 18). For "the Blood of Jesus Christ . . . cleanseth us from all sin."

### *Easter Sunday.*

#### THE RESURRECTION.

*"I am the Resurrection and the Life"* (John xi. 25).

The brightness of Easter has dispelled the darkness of Calvary and reigns in its stead. Alleluia echoes Alleluia on the glad lips of the Church upon this feast of all feasts, without which there would be neither festival nor Church to celebrate. For on this day the Son of God burst the bands of death and came forth from the sepulchre in the new-risen splendour of His human nature as the conqueror of sin and death—the Resurrection and the Life.

Proofs are out of tune with pæons of praise; rather let us listen joyfully to our Holy Mother the Church whilst she recounts the glad meeting with her risen Head. In the gospel of to-day we read of the sorrowful journey of the holy women at break of day on that Sunday morning to the tomb, carrying sweet spices wherewith to anoint the body of Jesus; they find the great stone rolled on one side, and trembling with awe hear the angelic voice heralding the divine triumph: "Be not affrighted; you seek Jesus of Nazareth who was crucified; he is risen, he is not here; behold the place where they laid him." Soon fear will be swallowed up in joy as they greet Him whom they had beheld expire in agony upon the Cross. So the Church who on that day adored her risen Lord, bids us do likewise now: "This is the day which the Lord hath made; let us be glad and rejoice therein."

Analyze that joy and see wherein lies the significance of the Resurrection which is the cause of it. First of all it is the unassailable proof of the divinity of Christ, the Church's Head. Call to mind the lowliness of Christ born in the manger, working as a carpenter, living a life of obscurity for the most part and of poverty always. Remember the tremendous claims which He made. As the Jews rightly said, He made Himself equal to God: "He that hath seen me, hath seen the Father" (John xiv. 9). He claimed to have come down from heaven, and that no man could be saved unless they believed in Him as the Son of God. He asserted His right to teach, to command, to cleanse



from sin, to save and judge the souls of man. He taught that He was about to lay down His life for the redemption of man. What final proof was there of these divine claims? Was it evident the anguish of Christ on the cross was to be the birth-pangs of a new world? Surely not. But when by His own power Jesus rose radiant from the tomb on Easter morning every claim was justified, and He had set the seal of truth for ever on His assertion to be the Son of the living God; for God alone is the Lord of life and death. In the words of St. Thomas and with a deeper realization than he, we can exclaim: "My Lord and my God."

What consequences follow from the divinity of Christ? As He is the Head of His body the Church, she herself, although possessing a strong human element, shares His risen life. She too has the right to teach, to rule, to offer sacrifice, to absolve from sin the souls of men just because she is the body through which the risen Head now operates.

Moreover, this life of grace which flows perpetually from Christ through the Church is one of vigorous activity and ceaseless joy, conscious always of ultimate triumph. It stands out in marked contrast from the sadness and bankruptcy of the modern world seeking to unravel the problems of sin, sorrow and death without the help of the divine Solver. The life of the Church may ebb in this country or that as in our own land years ago, but in union with her Head there is a resurrection for every crucifixion, and here in England she pursues her path of unbeaten glory as in days of old. She holds a pardon for every sin, a solution for every sorrow, a promise for every bereavement and sweeps away even the formidable barriers of death, for "death is swallowed up in victory" (I Cor. xv. 54). Because her Head is the Resurrection and the Life, she too through Him, is her own perpetual resurrection and the giver of life to the souls of men.

As members of His mystical Body, the Church, we too share individually the life of grace which flows from our divine Head. Let us prize it above all else, for it was bought by His own precious blood and is the germ of eternal glory. "We are buried," St. Paul writes, "together with him by baptism into death: that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life" (Romans vi. 4), the life of grace. Sharing therefore the very life of the Risen Master and in close union with Him let us walk in humility and dependence, but filled with happiness and joy. Listen to His teaching, love to observe His laws, nourish your soul upon the Divine food He has provided. Strengthen yourself frequently through the Sacraments, walk with Him and strive to become more perfect day by day. He will give you a deep sorrow for sin, will make you strong in temptation, uplift you in times of depression and adversity, remain with you to the end of the journey until in His own good time He unveils

Himself to you in glory, and you behold Him as the Resurrection and Life eternal.

*Low Sunday.*

THE VIRTUE OF FAITH.

*"I believe, Lord"* (John ix. 38).

The miracles of our Divine Lord were not wrought merely to alleviate human misery, but to emphasize man's spiritual needs and Christ's power to satisfy them. Recall the cure of the blind man as recorded by St. John. Immediately before the cure Jesus had proclaimed Himself the Light of the World; soon after, whilst the man was rejoicing in the gift of sight, He sought him out and pointed to a very much more precious interior vision: "Dost thou believe in the Son of God?" In the man's "I believe, Lord," with its humble adoration, we have his own testimony that glorious as was the sight of the sun in heaven, it was nothing compared to the sublime knowledge that the Son of God stood revealed before him as the Light of the World. Jesus had led him from the sight of visible things to that of the invisible things of the spiritual world through the gift of faith.

Reflect on this precious gift of faith which urges us to believe without hesitation what God has revealed, and see what it implies. Natural light pouring into the blind man's world through the gift of sight would mean everything to him, and not least that he could now step out confidently and know where he was going. So when faith, the invisible eye of the soul, opens up to the light of God's revelation through Jesus Christ, it scatters the darkness of the world, gives to life a solemn purpose and enables one to step out without hesitation towards his eternal home. God's voice through the Church encourages him to keep to the unerring way of His commandments. That interior light reveals God's presence and love; as the lighthouse warns the sailor of danger, so the light of faith warns the soul of sin and its terrible consequences; it shines cheerfully in times of trial and sorrow, and rounds off one's whole life with the knowledge that we are not as blind men groping our way through an unmeaning world, not knowing whence we have come or whither we are going, but beings expressly created by God for the purpose of rejoicing in our knowledge of Him, privileged to love and serve Him here, and, if we be faithful, throughout eternity. When we reflect upon the despairing pessimism of the world about us, and the uncertainties and contradictions of even its professed religious teachers, how can we estimate at its true value this wondrous gift of faith implanted in our souls in baptism? or thank God sufficiently for bestowing it upon us? When our Divine Lord asks us through His Church: "Dost thou believe in the Son of God?" the adoring response of the once blind man's new-born faith is ours: "I believe, Lord."

Our first duty is to preserve that gift of faith with jealous care. Not only has it cost our Divine Lord His life, but it is the foundation of our own spiritual life, since we could not seek after union with God unless first we knew Him, and that is the purpose of faith. Meditate frequently upon the truths of faith and what it means to you. Cultivate the child-like disposition so praised by Christ, and be firm and fearless in face of opposition and the sneers of others. Above all never read anything hostile to the faith which would mean questioning the integrity of Christ Himself. The gratitude of the once blind man expressed itself in bold words for his Benefactor, so bold that he was driven out of the Temple: "One thing I know, that whereas I was blind, now I see." How little he knew of Jesus compared with our own knowledge.

We must not only preserve our faith, but strive to increase it. It is a virtue, a good habit, but a habit grows in proportion as we exercise it in separate acts. The athlete mentioned by St. Paul had at all times the capacity to run in the arena, but his proficiency would depend upon the constancy of his practice. Grow in faith by making acts of faith. When we assist with intelligence and devotion at the Holy Sacrifice God enriches the soul with an infusion of faith. Every prayer and act of reverence, each time we visit our Divine Lord in the Blessed Sacrament—all these things brighten the interior light and reveal more clearly the love and protecting care of our Heavenly Father. Not only must we pray with the Apostles: "Lord, increase our faith" (Luke xvii. 5), but use the means that God has given us.

Strive to influence others to seek after that light which discloses a God of infinite power and love in one's life. Know as much as you can of the revelation upon which it shines. Read about it in the excellent C.T.S. tracts to be found at the church door. Spend some of your time on Sunday in reading one of our fine Catholic papers. Then you will be able to help others. It is a fine thing when some old accusation or error appears in the Press to be able in the place where you work to give the equally ancient Catholic answer, and how simple it usually is! We must let our light so shine before men that they may be led to glorify our Heavenly Father.

Preserve that interior light of faith at all cost. Let it show to you the love of God and the awful malice of sin. Through the power of its rays see the pitfalls of life and avoid them. Cling to your faith in times of depression and sorrow; it will not only carry you through, but instil into your soul that peace of God which the world can neither give nor take away. If you are not privileged to die for that faith, at least die in it, so that when it breaks into glory you may realize the truth of St. John's words: "This is the victory that overcometh the world, our faith" (1 John v. 4).

*Second Sunday after Easter.*

THE MASS.

*"Behold . . . a Lamb standing as it were slain" (Apoc. v. 6).*

Devotion should be illumined by intelligence, for God is light as well as love. This is specially to be desired when we worship God through the Sacrifice of the Mass, for whilst on the one hand it is the highest act of adoration of the Church on earth at which we are frequently bound to be present, on the other it is one of the "deep things of God," and our souls will be more uplifted when quickened with some knowledge of its sublime nature.

The first thing to grasp, if we would estimate the Mass at its true value, is that it is the same sacrifice as that of the cross—as taught by the Church in the Council of Trent. Every Catholic knows that it was through the death of Christ on the cross, and through that alone that salvation came to the world. If then the Mass is the same sacrifice, we can appreciate what Pope Urban VIII prefixed to the Roman Missal: "If there is anything in human life absolutely divine, anything that the citizens of heaven themselves might envy us, that certainly is the Holy Sacrifice of the Mass."

In what way are they the same? Firstly, the same Victim offered Himself on the cross who continues that offering in the Mass. It was Jesus Christ who died on the cross, and it was this same Jesus who, taking bread and wine, said over them: "This is my body . . . this is my blood," words of power that effected what they said, and thus the Body and Blood offered on the cross were the same precious Body and Blood offered in the first Mass. Clearly then the Victim is the same—our Divine Lord Himself.

Again, a sacrifice must have not only a victim, but a priest to offer it, and the priest of Calvary and the Mass is the same. It was Christ who sacrificed Himself upon the cross, for His death was freely willed: "I lay down my life that I may take it again" (John x. 17). Thus in the sacrifice of the Cross, Jesus Christ was both Priest and Victim, and He is the same in the Mass. Who stands at the altar to offer the sacrifice? Is it the priest whom we see there? No, it is Christ who offers sacrifice, and the priest is no more than His agent through whom He wills to do it. When the priest consecrates he says: "This is my body . . . this is my blood," but it is not the body and blood of the man at the altar, but of the Son of God Himself. Our Divine Lord has clothed that man with His own priesthood, uses his hands, speaks through his lips, so that through him the Great High-Priest is in reality offering Himself in sacrifice. Alcuin wrote in the ninth century: "Although with bodily eyes I see the priest at the altar of God offering bread and wine;

by the light of faith I distinctly see that Great High-Priest Jesus Christ offering Himself."

The difference between the Sacrifice of the Cross and that of the Mass is the way in which it is offered. On the cross the body of Jesus was nailed and the blood poured from it until death ensued, but Christ "dieth now no more, death shall no more have dominion over him" (Romans vi. 9). In the Mass our Divine Lord, at the moment of consecration, offers in bloodless sacrifice that same precious Body and Blood which wrought our salvation upon the cross—the power and love of Calvary without its pain and sorrow. At the sublime moment of His Beloved Son's pleading, God pours forth the inexhaustible graces of Calvary, and the Church the Mystical Body of Christ, breathing forth her perfect service of adoring gratitude to Him and intercession for her members, is quickened with a fresh vitality.

Thus the Mass is the same sacrifice as that of the cross, and our highest earthly privilege is to be there where in the light of faith we adore and offer "the Lamb standing as it were slain."

One more likeness between the cross and our own altar. As on Calvary there were those who passed by mocking the dying Christ, and others who remained in silent devotion at the foot of the cross; so in regard to the Mass there are Catholics who pass Christ's sacrifice by in mockery on the day of worship, and others whose one privilege is to adore Him. It is indeed appalling to realize that indifference to the Mass means, at least in our conduct, contempt of Christ crucified, turning our back upon our one hope of salvation. Who indeed could look for salvation under such circumstances?

Let us be found in spirit with that little group at the foot of the cross, whose model was sinless Mary, and with that noble army of our own martyrs who in their loyalty offered the Holy Sacrifice at the cost of their own lives. Bear in mind that the Mass is your one and only means of perfect worship upon earth. Offer your humble adoration and gratitude to God, seek His grace and favour through Jesus Christ upon the altar, and rejoice that your faltering service through Christ, and offered by Him, has ascended to the Father as an infinitely perfect act meriting in turn the graces that will enrich your soul. Let the interior light of faith disclose the same loving Victim of Calvary offering the same precious Body and Blood in generous sacrifice for the life of your soul, and the Mass will become the dearest thing in life.

Soon we shall see Him, as St. John describes it, not upon a cross nor any earthly altar, but in heaven itself, adored in dazzling glory, His death over, but not His work, for there too in some mysterious manner sacrifice continues: "Behold, in the midst of the throne . . . a Lamb standing as it were slain."

## NOTES ON RECENT WORK

### I. LITURGY.

BY THE VERY REV. JOHN M. T. BARTON, D.D., Lic.S.Script.

"Plus de conscience que de talent, plus de talent que de goût, point d'art." The words are those of that expert antiquary, Dom Henri Leclercq, and are his somewhat austere estimate of the work of a German liturgiologist, long since deceased, who for nearly fifty years wrote diligently, if uninspiringly, on the early history of the Mass, and kindred topics.<sup>1</sup> No doubt, *mutatis mutandis*, the judgment might be applied to not a few makers of text-books in the province of liturgy and elsewhere. With a number of manuals from which to choose, it is frequently difficult for a professor to find one that is wholly satisfactory, even when due allowance has been made for the vagaries of individual taste. In fact, if we leave out of account such disciplines as philosophy, and dogmatic and moral theology, which appear to be well supplied in this respect, there is, all too often, not a really wide range of choice. To be sure, as Fr. J. B. O'Connell wrote in these pages some time ago: "The demand for a truly scientific knowledge of the Sacred Liturgy has been met by the production of many excellent books,"<sup>2</sup> but only a small proportion of this output is strictly applicable to the needs of our colleges. It may be of some service, therefore, to pass in review certain text-books of recent date and to discuss their suitability as manuals for use in seminaries, and for private study.

Among various books of the kind, one appears to me to be quite exceptionally efficient. I refer to the *Handbuch der katholischen Liturgik* by Mgr. Ludwig Eisenhofer, professor in the Hochschule at Eichstätt.<sup>3</sup> In the preface to the first volume Mgr. Eisenhofer explains the manner in which the work of the late Mgr. Valentin Thalhofer has in the course of time been substantially altered, so that in the present edition it has been considered more suitable that Thalhofer's name should no longer appear on the title-page. Those who have made use of the earlier work will notice many additions and improvements, and not a few will welcome the disappearance of the Gothic type and the introduction of ordinary Roman characters. The printing has been excellently carried out, and it may not be irrelevant to

<sup>1</sup> See *Dictionnaire d'archéologie chrétienne et de liturgie*, art. "Liturgistes," Tome IX (1930), col. 173.

<sup>2</sup> CLERGY REVIEW, Vol. I, p. 624.

<sup>3</sup> Herder, Freiburg im Breisgau. Vol. I, Allgemeine Liturgik. pp. xi.+607; 1932. Vol. II, Spezielle Liturgik. pp. x.+588; 1933. The price of each volume is 16 marks, and they are sold separately.



add that the bound volumes are attractively produced in strawberry-coloured buckram. The author regrets that *Les Ordines Romani du haut moyen âge* by the Abbé Michel Andrieu,<sup>4</sup> and *Das christliche Altargerät* by P. Joseph Braun, S.J., came to hand too late to be of real service.

The first volume (on liturgy in general) opens with an introduction to cultus and liturgy, discussing the object, subject and purpose of Catholic liturgy and giving a short history of the development of liturgies in East and West, together with a summary of the Canon Law in its bearing upon the science. This is perhaps the least satisfactory part of the work. It is over-compressed, and those who are acquainted with the splendid fullness of Mgr. Callewaert's *De Sacra Liturgia universim*,<sup>5</sup> will regret that the subject has not been more amply developed. The second chapter of the introduction (on liturgy as a science) describes the sources of liturgy and the development of liturgical studies. The volume proper is in three parts, the first of which is concerned with the forms of Catholic liturgy and considers in turn the forms of words (liturgical languages, prayers and hymns, and Church music), the various bodily actions, in particular those of the hands, and "nature symbols" (lights, incense, water and oil). The second part is devoted to the church and its equipment and deals with the furniture (altar, pulpit, bishop's throne, bells), the vessels of the altar, and the vestments. The third part is a study of the Church's year and gives much information regarding the various feasts.

The second volume (special liturgy) has at its beginning a careful account, in some two hundred pages, of Holy Mass, under the four chapter-headings: the rite of Holy Mass in general, a short sketch of its history, the Mass of the catechumens, and the Mass of the faithful. The second and third parts of the volume (pp. 228-422) have, as their respective subjects, the sacraments and the sacramentals. Finally, the fourth and concluding part of the volume deals with the Divine Office. Here again, a comparison with a work of Mgr. Callewaert, *De Breviarii Romani Liturgia*<sup>6</sup> will show that Eisenhofer has passed very rapidly over many questions of importance, and has to some extent justified once more Callewaert's criticism of an earlier edition of the *Handbuch*: "Dat breviarii intelligentiam et aestimationem, non tamen satis accuratam cognitionem rubricarum." It must, in fact, be a matter for regret that only two of the volumes of Mgr. Callewaert's five-volume *Liturgicae Institutiones* have appeared since 1919 when the series was initiated, and that there seems to be little immediate prospect of its completion. In the meantime, there appears to be no recently published manual of liturgy that can equal Eisenhofer's

<sup>4</sup> See CLERGY REVIEW, Vol. II, pp. 537-39.

<sup>5</sup> Editio tertia, 1923. Bevaert, Bruges. pp. 192.

<sup>6</sup> See CLERGY REVIEW, Vol. I, p. 627.

<sup>7</sup> Callewaert, op. cit., p. xii.

*Handbuch* and it is unfortunate that many of our students are not in the position to make use of it even for occasional reference. The summary of it which has been given, is sufficient to prove that it covers the ground, if not always with perfect adequacy. It is not too much to hope that the English or American branch of Messrs. Herder may be able to make arrangements for a satisfactory translation of so excellent a manual.

I do not know to what extent Mgr. Eisenhofer's manual is in use in German-speaking countries, but the work I am about to mention is advertised as the text-book "in quasi tutti i Seminari d'Italia." It is the *Catechismo Liturgico* of the late Dr. Luigi Rodolfo Barin, formerly Censor of the Pontifical Roman Liturgical Academy, and has been revised, enlarged and completed by Canon Manlio Turrini.<sup>8</sup> The publishers claim that it is the most complete and most important manual for the study and practice of the liturgy. Vol. I contains chapters on the sources, Canon Law and history of liturgy; on liturgical prayers and actions; and on sacred places and their furnishings. Vol. II deals with the ecclesiastical year, the ministers of the liturgy, and the history of the Breviary and the Mass, and gives historical notes on the sacraments and other rites. Vol. III, doubtless the most generally useful of the three, is concerned with liturgical practice, and supplies abundant information on the principles of liturgical actions (e.g., the use of the biretta, genuflections in choir and so forth), on the manner of saying office, on the rubrics concerning Holy Mass, and on the administration of the sacraments and sacramentals. A detailed comparison with Eisenhofer's manual would show that, whereas Barin's volumes are much less accomplished on the theoretical side, they are often more valuable as an introduction to priestly practice. The student who works through these books will be adequately informed on the history and the theory of liturgy, and will be well equipped in such matters as the rubrics of the Breviary. The difficulty of language exists here, but is less formidable, since it is relatively easy to get a working knowledge of Italian. It is perhaps a little ungracious to remark that the volumes are cheaply printed on unattractive paper and that the unbound copies begin to fall to pieces as soon as they are opened, having by then, no doubt, fulfilled their purpose, so far as the publishers are concerned. In any case, the price is very moderate, and there is a twenty per cent. reduction for subscribers to the *Palestra del Clero*, of which Canon Turrini is the editor.

The third manual of recent date, and the last of the three to be published, is *Catholic Liturgics*, translated and adapted from the German of Dr. Richard Stapper, professor of liturgy

<sup>8</sup> Istituto Veneto di arti grafiche. Rovigo. Vol. I. 1933. pp. 503. Price 18 lire. Vol. II. 1934. pp. xviii+430. Price 14 lire. Vol. III. 1934. pp. xxii.+512. Price 18 lire.

at the University of Münster, by Fr. David Baier, O.F.M.<sup>9</sup> As compared with the manuals already noticed this is a summary treatment, and all the information is grouped under six chapter headings, namely, Catholic liturgy in general, liturgical places, liturgical seasons, liturgical prayer, the liturgy of the Mass, and the liturgy of the sacraments and sacramentals. The bibliography is abundant and is excellently arranged. It would have been even more useful if some indication of the contents of the works mentioned had been supplied. It is inevitable that with so little space at his disposal, the editor should have given, at times, a suggestion of superficiality in his treatment of so many topics. An explanation of the Mass in thirty-four pages and a history of the Breviary in six can scarcely be regarded as exhaustive. The editor informs us that the book is intended as a text-book for seminarists and that "it has served this purpose for several years in the liturgy class at the University of Münster" (p. v.). In judging the manual it is important to note that, in the editor's opinion: "This work of Dr. Stapper is sufficiently complete to be a help to the student in preparing for the lectures and in retaining what is most important *It is sufficiently concise not to render the lectures superfluous.*" (My italics.) I have noticed a few misprints in a work which is, on the whole, singularly free from them, e.g., "sacerdos" on p. 20, line 11, and "Kirchungesch" on p. 46, line 28. And I do not fancy that many New Testament students would accept the translation of *tôn hagiôn leitourgōs* (Heb. viii. 2) as "Minister of all the faithful" (p. 17, lines 3-4).<sup>10</sup>

The two handsome volumes of *Le Psautier liturgique*, by Dom Pierre de Puniet, monk of Oosterhout,<sup>11</sup> are designed as an encouragement to both the clergy and the laity to meditate more frequently upon the meaning of the psalter, and, as the size of the volumes would suggest, each of the psalms receives ample commentary and development. The translation given is explained in section VI ("Le Texte et le Commentaire") of the introduction to the first volume. Special pains have been taken to detect in the existing Latin text of the psalter the meaning suggested by the Hebrew original. "Dans les cas de réel désaccord, on a pris son parti de suivre le texte original. La traduction française qui se présente ici s'attache donc autant que possible au latin tout en s'inspirant constamment de l'hébreu" (p. 42). The commentary is agreeably written, if at times a trifle diffuse, and will be of great service to all who desire a more profound knowledge of the Church's book of divine praise.

<sup>9</sup> St. Anthony Guild Press, Franciscan Monastery, Paterson, New Jersey. 1935. pp. x.+369. Price 3 dollars.

<sup>10</sup> For some other manuals, see CLERGY REVIEW, Vol. I, pp. 292-3; and Vol. II, p. 540.

<sup>11</sup> Tome Ier, Psalms de David. pp. 874. Tome second, Psalms Ievitiques et psalms anonymes. pp. 873. Desclée de Brouwer et Cie, Paris. 1935. Price not stated.

Mr. Donald Attwater's delightful book on *The Catholic Eastern Churches*<sup>12</sup> is so rich in liturgical matter that it may well be noticed here. There are, it is true, many other points of great importance about the Catholic Eastern Churches which are recorded in it, and the chapters on East and West before and after the schism, and on Eastern Catholics in general, form an excellent introduction to a subject which is, or should be, of interest to every thinking Catholic. But the author has also been able to include descriptions of all the rites in use among Eastern Catholics, and has made the accounts still more actual by a judicious selection of admirable photographs. Among the illustrations of special value for liturgical study are those facing p. 52 (a Byzantine Bishop giving a solemn blessing), p. 172 (the Syrian liturgy) and p. 229 (the Chaldean liturgy). The photograph facing p. 116, which is entitled "A Maronite Bishop (the late Mgr. Hoyek)" might have called attention to the fact that he was the Maronite Patriarch. His dress, the colour of which is necessarily obscured by the half-tone reproduction, was, as I well remember, a striking one of scarlet cloth, and the right to wear scarlet was not shared by other members of the Maronite episcopate. The notes on the Syrian liturgy may now be supplemented by reference to Mr. H. W. Codrington's scholarly article in the first number of *The Eastern Churches Quarterly*, pp. 10-20.

The well-known, perhaps one should say the best-known, version of the *Roman Missal*, published by Messrs. Burns Oates and Washbourne,<sup>13</sup> is now in its ninth edition. In an additional preface (p. xx.) Mr. Wemyss Brown explains the character of the changes which have been made in this edition. The canonized saints, including the most recent ones, are all in their proper alphabetical order; the Order of Mass has been placed between the Proper of the Season and the Proper of the Saints ("This is a part of the work which is very much used, and it will be found that the book will deteriorate less quickly when these fifty pages are nearer to the middle of the work, and are supported, as it were, by over four hundred pages in front of them.") The various forms of the *Communicantes* and the *Hanc igitur* are now to be found in the Canon, and not, as formerly, after the prefaces to which they belong, and the Common of Feasts of the Blessed Virgin Mary is now given in full. While admitting a preference for editions which give the whole of the Latin text as well as an English translation, I gladly acknowledge that this is a beautiful and serviceable edition.

A new edition of Pustet's *Rituale Romanum* was issued in 1935 and is the "editio quarta juxta typicam." The letter of approbation from the Bishop of Ratisbon states that it is in

<sup>12</sup> The Bruce Publishing Company, Milwaukee. 1935. English agents: George E. J. Coldwell, Ltd., 17, Red Lion Passage, W.C.1. pp. xx.+308. Price 13s.

<sup>13</sup> London. 1935. pp. lxiv.+1326. Price 5s.

conformity with the *editio typica* approved on June 10th, 1925, "necnon cum recentioribus S. Rituum Congregationis decretis." The pocket edition of this issue is extremely compact and the print, while small, is so clear that it should not injure anybody's sight.<sup>14</sup>

## II. ASCETICAL AND MYSTICAL THEOLOGY.

BY THE REV. J. CARTMELL, D.D., Ph.D., M.A.

Books on Prayer come out with unfailing regularity. They are not all of equal merit, either in thought or style, but there are among them many very good ones, and they vary so considerably in treatment as to meet the needs of every class of reader. *The Inner Temple*, by a secular priest "who has yet to pass through middle age," is the latest addition to the series.<sup>1</sup> It is an excellent little book, dealing with the life of prayer for the average Catholic.

A brief analysis will discover its usefulness. We are told to rectify our views on prayer. We must allow liberty and variety in the method of it, and look on it as a loving intercourse with a Friend and not as a laborious duty to awe-inspiring Majesty. Life and prayer are in a sense one; "life is diffuse prayer and prayer is concentrated life." Life must be underpinned by prayer if it is not to collapse in ruin; and it must have prayer built into it both at clear, definite intervals and at all sorts of scattered places. The prayer of set times is described, with some general, but quite practical advice on meditation. Recollection is then discussed; it keeps up the spirit of prayer during the day, and it should be kept in touch with the meditation by means of the spiritual "nosegay." The end of prayer is the same as the end of life on earth, namely union with God by conforming to His Will. In this connection, the difficulties arising from unheard prayer and from dryness and distractions are wisely dealt with. A long chapter is devoted to sample meditations. They are ranged in two groups, namely meditations on union with God, and meditations for special occasions, such as times of trial and desolation, when stock meditations are for most people insipid. The plan of the meditations is quite general. There is an introductory act of the presence of God, a petition (which is also the nosegay), preliminary considerations (from St. Augustine and the Imitation, but any spiritual writer would do), and then the prayer proper, which is taken from the Sacred Scriptures. The later part of the book deals with the fruits of prayer and the prayer-apostolate. The chapter on the fruits of prayer is particularly good. Altogether, this is an excellent book for the earnest Catholic to ponder or for a priest to use in his talks on the life of prayer.

<sup>14</sup> Friedrich Pustet, Ratisbon. pp. 776. Price, in leather, 9.20 marks.

<sup>1</sup> By the Rev. S. M. Shaw. Burns Oates & Washbourne, Ltd. pp. ix., 143. 3s. 6d.



Many years ago Fr. Hugh Pope, O.P., gave us in English the teaching of St. Thomas on Prayer and the Contemplative Life. His book included a certain number of extracts from St. Augustine, to illustrate St. Thomas. Now he has given us the teaching of St. Augustine on Prayer.<sup>2</sup> His book is not a formal analysis of St. Augustine's spirituality, but a collection of translated passages, taken chiefly from the Saint's sermons, and roughly grouped together under the following heads: How and why we should pray; the Lord's Prayer; God and the soul in prayer; Christ in the soul; of the things for which we should pray; the seven stages in the ascent of the soul to God; the Mystical Body of Christ; of contemplation here on earth; of contemplation in Heaven. It ends with two letters, one to Proba and Juliana, and the other to Proba on Prayer. This second letter is masterly. In an introduction Fr. Pope explains St. Augustine's powers as a teacher, analyses his notion of union with God and gives a short description of the works used in the present book. The translation runs fairly close to the original and reads easily. I would call it a serviceable translation, bringing to the knowledge of those who cannot understand Latin the meat and marrow of St. Augustine's thought. It would need a master in the art of translating to give in an alien tongue a true impression of the literary craft of Augustine.

Archbishop Goodier's new book, *The Light that is Life*,<sup>3</sup> gathers into three volumes 366 meditative notes, that have been jotted down over a period of thirty years under the inspiration of the numberless conferences that he has given. The notes are about a page in length. They are not all of equally high value. But, taken in the bulk, they constitute a wonderful array of ascetical and devotional thoughts, and will certainly prove most helpful to those who use them. The three volumes are named after the three ways of the spiritual life. The first deals with fundamental truths about God and man, sin, and the need of prayer for perfection—matters pertaining to the purgative way. The second volume treats of our Lord as the Light of the World, the Way, the Truth and the Life, and with the Following of Him, which is all proper to the illuminative way. The third volume more or less continues the second. It sets forth the Passion, the Resurrection, devotion to the Holy Eucharist and the Sacred Heart, and Consummation of union here in the life of love and hereafter in the Beatific Vision. The matter of this volume is excellent. Archbishop Goodier is at his very best when he writes of our Blessed Lord. But there seems to be some fault of grouping in the volume. Certainly, the unitive way can never exclude the subjects set forth; but, except for the last ones, they are in no sense exclusive to the unitive way; they are emphatically part of the illuminative way also. Nor is any indication given in the style of the meditations that the

<sup>2</sup> Burns Oates & Washbourne, Ltd. pp. xiii., 216. 6s.

<sup>3</sup> Burns Oates & Washbourne, Ltd. 5s. each volume.



form of prayer in the unitive way is different from that in the other two; yet the Archbishop certainly admits with Suarez that contemplation belongs to the unitive way.

Fifty years ago a saintly French Dominican, P. Auguste Saudreau, composed a book of the private revelations which our Lord had given to His disciples during the centuries of the Christian era. It ran to three editions and then went out of print. Since there was still a demand for it, the Very Reverend Canon Saudreau, who is a nephew of the original compiler, republished it in 1914 in a revised and much enlarged form. Recently it has been translated into English by Miss Healy.<sup>4</sup> Excerpts from the historic revelations to the saints are given along with the lesser revelations that have been made to saintly souls. One hundred and six mystics in all are quoted. The extracts are arranged according to subject matter, under such headings as, God is Love, Jesus the Consoler, Christ as Victim, Faith, Hope, Charity, Prayer, the Holy Eucharist, etc., etc. Julian of Norwich is the only English mystic cited. In his preface Canon Saudreau advises the reader that not all the revelations have the same claim to authenticity and that he does not affirm as a certainty the Divine origin of any of them. Even those which the Church has approved are sanctioned by her merely in the sense that they may be piously believed, that they contain nothing opposed to her teaching, and that they are edifying and salutary. It is in that spirit that they should be read, and not just for the satisfaction of curiosity. Even if not genuine, they at least reflect the enlightened supernaturality of the saints, and can be helpful to others by thus setting forth the character and qualities of our Lord as reflected in His chosen souls.

It is to be hoped that readers of these volumes will ponder the wise words of Canon Saudreau. While private revelations may be a considerable help to foster devotion, they ought not to be accepted too credulously. The Church is very rigorous these days in her testing of alleged revelations. "Recent interventions of the Holy See or of the episcopate opportunely remind us that we must show ourselves extremely prudent in the examination of mystical phenomena and in the acceptance of their supernatural character. We refer particularly to the events of Loublande and to the condemnation of the book entitled: *Une Mystique de nos jours*. In spite of the number and weight of the approbations that this book had received, its condemnation is explained on these grounds: '(1) Because of the danger of illusion which is created by the habit of attributing too easily to immediate communications of God the good thoughts which present themselves to the soul. . . (2) Because of the danger of an excessive familiarity with God and our Lord, a familiarity which may be open to grave objection in souls less pure and simple than that of Sister Gertrude

<sup>4</sup> *Divine Communications*. Burns Oates & Washbourne, Ltd. Two large volumes. 10s. the set.

Mary. . . ' Episcopal intervention may be read in the approbation given by Mgr. Chollet to the book of Farges, *Les phénomènes mystiques*, t. I, p. viii. : ' I am quite of your opinion as to the attitude directors ought to adopt with regard to the passive ways or the prayer of quiet. The passive ways are opened by God Himself to whom He pleases. He brings the imperfect into them to sanctify them : He does not always bring the saints into them. Let us leave to Him the management of these ways, and let us not push : let us be content to control what takes place.' To-day as always, and perhaps more so to-day, the dangers of illuminism and quietism are not chimerical."<sup>5</sup>

I think these remarks are apposite since Sister Gertrude Mary is quoted several times in the work I am reviewing. I may add a few words also on the propagation of new devotions based on revelations. They too will be to the point since devotion to the Holy Face claims a short section in the second of these volumes (p. 93), in which we read how Sister Mary of St. Peter, a Carmelite nun in Tours (A.D. 1848) "received great lights concerning the adorable Face of our Lord, which ought to be the material object of the reparation, as the Heart of Jesus is the material object of His love for men." Our Lord made promises to those who honour His Holy Face (p. 94). These promises are, in my opinion, not very dignified. In 1892, the Holy See was petitioned to approve a special cultus to be given to the Holy Face. The reply was "non expedire." And the mind of the Holy See was made clear. "The Holy See, when it adopted the title of the Holy Face, both in the Brief of December 16th, 1884, granting special indulgences to the sodality at Tours, and in the Brief of March 30th, 1885, raising the sodality to the rank of an archsodality, by no means intended to favour, much less to approve directly or indirectly a special and distinct cultus to be given to the adorable Face of the Redeemer. . . . The Holy See merely intended to favour the veneration, already paid from ancient times to the image of the Face of the Divine Redeemer and to copies of the same image."<sup>6</sup> At the same time the Holy See recalled a "monitum" which had been issued, by command of Pius IX, on January 13th, 1875, when two works dealing with devotion to the most pure Blood of the Blessed Virgin were condemned. The "monitum" reads : "Ecclesiastical writers who give special attention to such novelties and who endeavour under the pretext of piety to propagate new devotions even by means of newspapers, must be admonished to consider seriously the risk they run of leading the faithful into error even against the Faith, and thus of giving those who attack religion an occasion for degrading genuine Catholic doctrine and true piety. Therefore, let the aforesaid promoters of novelties desist from their

<sup>5</sup> *Dict. de Théol. Cath.*, art. "Mystique," Tome X, col. 2667.

<sup>6</sup> A.S.S., Vol. 25, pp. 749-750.

purpose." This admonition was repeated on at least five different occasions. In 1901 the Holy See refused for the third time to sanction devotion to the Most Sacred Soul of our Lord.<sup>7</sup> I do not find references to this devotion in the volumes under review. But it seems useful to produce all these documents of the Holy See, since we are to-day witnessing the rising tide of a devotion, which is ultimately based on unauthenticated revelations, to the Sacred Head of our Lord. There are those who will fear that the two volumes of private revelations, now available for the first time in English, may give some impetus to a movement that has, *pace* several theological writers, theologically very much against it.

Some noteworthy biographies have been published recently. The official life of B. Gemma Galgani, written by Father Amadeo, C.P., the Postulator of her Cause, has been translated into excellent English by Father Osmund Thorpe, C.P.<sup>8</sup> While not superseding the well-known life by her director, Fr. Gërmanus, C.P., it has the advantage of depending on the documents of the process of Beatification and so contains a certain amount of new material and carries a guarantee of the authenticity of all its details. It closes with a short account of the process of Beatification.

With the publication of the third volume the English version of the Life of St. Vincent de Paul is now complete.<sup>9</sup> This new volume is as beautifully printed and richly illustrated as its predecessors. The high standard of the translation has been maintained to the end. The volume continues the account of St. Vincent's many-sided activities—his spiritual retreats, missions, charity schools in Paris and elsewhere, energetic superiorship of the Visitation nuns. It has three chapters on Jansenism, and then some delightful chapters on certain aspects of St. Vincent, namely, on the outstanding qualities of his sanctity, on his supernaturalized patience, initiative, determination and organizing ability, on his spiritual teaching. His personal appearance is discussed, with some criticism of the portraits of him which always represent him as a man on the threshold of his eightieth year, "by Time's fell hand defaced." The account of the closing scenes of St. Vincent's life is beautifully done. The final chapters deal with his beatification and canonization, the care of his relics, his place in the liturgy, and with his four main biographers (out of more than a hundred). Of these four, Abelly has many flaws of form, Collet depends on Abelly, Maynard is romantic, and Bougaud inaccurate. So there was room for this present Life, which all critics have praised for its accuracy, thoroughness and authoritative treatment. Père Coste has recently gone to his reward. He devoted

<sup>7</sup> A.S.S., Vol. 33, pp. 758 and 759.

<sup>8</sup> Foreword by the Archbishop of Liverpool. Burns Oates & Wasbourne, Ltd. pp. viii., 365. 12s. 6d.

<sup>9</sup> Burns Oates & Washbourne, Ltd. pp. xii., 563. 21s. For the other two volumes see CLERGY REVIEW, Vol. VIII, p. 478, and Vol. IX, p. 512.

his life to Vincentian studies and had a knowledge of his subject that it will be difficult to replace.

*The Secret of Saint John Bosco*, by Henri Ghéon, is a companion to two other "Secrets."<sup>10</sup> M. Ghéon is described on the jacket as "the greatest living portrait painter of the saints." With the omission of the superlative, the remark is true—true, anyhow, of this sketch of a saint. It is vivid and alive. The reader is in contact all the time with the heroic supernatural figure, a little tempestuous in his varied energy, of St. John Bosco. Mr. Sheed's translation carries one along with the smoothness and naturalness of an original.

There are many who would think that Fr. Martindale, S.J., has the truest claim to be called the "greatest living portrait painter of the saints." His new book, *From Bye-ways and Hedges*,<sup>11</sup> describes Hermann the Cripple, "who was physically deformed almost out of semblance to humanity"; B. Martin de Porres, "who because of racial ill-will felt himself almost vermin amongst men"; and St. Benedict Joseph Labre, "who offended against all modern canons of social respectability." The first two lives are reprinted from the *Month*; the third was not previously printed because of the susceptibilities of some. The volume resumes the series of "The Household of God."

Richard Rolle's *Incendium Amoris* is now available in a readable modern English version, made by Mr. G. C. Heseltine, who has devoted many years to the popularization of Rolle.<sup>12</sup> The text used for translation is that which was guaranteed as authentic by John Newton, vicar-general and treasurer of York, who died in A.D. 1414. Hence it will be found to differ in several respects from the previous English version, which is that of Prior Misyn (A.D. 1435), modernized by M. M. Comper in 1914. Misyn had not the best text at his disposal.

Messrs. Burns Oates & Washbourne have reprinted the beautiful Letter of Pius X on the Priesthood, which the saintly Pontiff addressed to his brother clergy on the occasion of his golden jubilee. Its scope and tone are sufficiently different from those of the recent magnificent Encyclical on the same subject to ensure it a continued popularity.

### III. MODERN CATHOLIC LITERATURE.

BY THE REV. S. J. GOSLING.

*The New Statesman* recently gave a list of 170 books published in 1935 which had received the highest commendations of its reviewers. I went carefully through this formidable list and I was only able to recognize six books by Catholic authors. They included Evelyn Waugh's *Edmund Campion*, two books by Christopher Dawson, the Abbé Dimnet's autobiography and the

<sup>10</sup> Sheed & Ward. pp. 203. 6s.

<sup>11</sup> Burns Oates & Washbourne, Ltd. pp. vii., 128. 2s. 6d.

<sup>12</sup> Burns Oates & Washbourne, Ltd. pp. xv., 198. 7s. 6d.

*Letters* of Gerald Manley Hopkins, and Pat O'Meara's *Irish Slummy in America*. Of course there may be among these hundred and more authors' names some that I have not recognized as Catholics; and also the *New Statesman* is, notoriously, not biased in favour of our (or indeed of any) religion. But even so, six books, of which one is by a Frenchman and another, Fr. Hopkins' *Letters*, can scarcely be called modern, is a very poor total out of 170. The moral seems to be that in this department as in others that have been criticized on the same score we are not showing work commensurate even with the smallness of our numbers. Not infrequently we hear complaints from Catholic authors that Catholic critics are too severe upon them. The above quoted figures tend to show that, on the contrary, the critics have been too lenient, for we are not below our due proportion in the quantity of our literary output; it is the quality that we lack. We can never hope to raise the standard of Catholic literature so long as our newspapers in their literary notices judge a book according to the ecclesiastical eminence of its author, or his good intentions, or the amount of edification the book may be supposed to give to pious readers.

It is a matter of common knowledge that in the literary world at present there is an undue amount of log-rolling. The system by which authors review each other's books in the big literary weeklies is obviously open to abuse, and the reading public has more than a suspicion that abuse has, in fact, crept in. One week we read that in Mr. Smith's opinion Mr. Jones is a writer of quite extraordinary brilliance; shortly afterwards we learn from Mr. Jones that he has been carried off his feet by the amazing genius of Mr. Smith. It may be so; but this reciprocity of superlatives is rather too naïf to deceive many. There are more subtle ways of influencing opinions—and sales. Book Societies are not doing literature any good. Apart from the fear that a selection committee may easily develop into a mutual admiration society, there is no justification for the theory that genius is so providentially spaced that a masterpiece is produced at monthly intervals.

In the matter of Catholic literature our danger is not quite this. Rather it lies in our adoption of standards which, valid and valuable as they may be in their own sphere, are not those by which we judge the artistic merits of a work. And so we tend to form a sectarian *coterie* whose members are judged by their good intentions rather than by their achievements. Two unfortunate results follow; the orthodox are confirmed in their mediocrity, and those who desire to escape from dullness follow after a false brilliance in heterodoxy, either of faith or morals. By all means let us retain our standards of high moral purpose and right doctrine, but in addition to, and not in lieu of, those qualities that make for good literature. By tolerating inferior work because of a misplaced tenderness, or the fear of challenging a pious reputation, we do a double injury to the cause we wish to serve; we fail alike to inspire our friends and to influence our opponents. All art exacts from its devotees a rigid self-



discipline, a discipline of high purpose and unremitting labour, a discipline that is patient of criticism and suspicious of easy triumphs and perfunctory praises, a discipline that can without a murmur sink the individual in the pursuit of the ideal.

Because Fr. Knox's book, *Barchester Pilgrimage*,<sup>1</sup> raises so many interesting questions that I should like to discuss in these pages, let me begin by expressing my unqualified admiration of his skill in writing it and my grateful thanks for the enjoyment it gave me; for it may be that in the heat of discussion criticism may appear to outweigh gratitude. I shall have failed dismally if I convey such an impression, for to my mind Fr. Knox has written the most brilliant work of the publishing season. To begin with, it is a *tour de force*; Fr. Knox has not only schooled himself to write like Anthony Trollope (comparatively an easy task) but he selects what Trollope would have selected and (this is his great achievement) rejects what Trollope would have rejected. This it is which makes criticism so difficult and so fascinating. We must remember to keep the pieces separate. There is first of all Anthony Trollope, the social historian of a small but very powerful set of the Victorian age; then we have Fr. Knox treating of the same set, but how changed! not indeed so much in the individuals composing it as in its relative importance to the rest of the nation. Precisely here comes our first question. Does Fr. Knox realize the change that has altered the whole texture of our national life? The appearance of this book would seem to argue that he does not; but there are passages (I shall quote one later on) that read like epitaphs. Are we expected to mourn the demise of the Barchester worthies, the County and the Close? The author does, but though the hand is Fr. Knox's the voice is Anthony Trollope's. Or so we think in our modern way which forbids us to be so exclusive. In the whole of the *Barchester Chronicles* it is never once suggested that there could be anything of interest to us in the lives of the tradesmen, the shopkeepers and the workpeople of Barchester. They come on the stage from time to time and throw their sweaty nightcaps in the air and utter a deal of stinking breath—the language, of course, is more refined as befits a good Victorian, but the sentiment is the same. And the sentiment carries on even into *Barchester Pilgrimage*; the modern world, the world that you and I know, has not invaded the Close and makes only one incursion into the book, and into the Cathedral, in the embarrassed entrance of some hikers in "cut-shorts." This quaint word raises another question: is it a stroke of genius? Or is it what these garments are called in Fr. Knox's cloistral retreat?

It comes to this, that Fr. Knox has written with such virtuosity that we are left wondering what is Knox and what Trollope, and the author's Puckish sense of humour will, doubtless, derive considerable amusement from our mystifica-

<sup>1</sup> Sheed & Ward. 7s. 6d.



tion, as he has done before on a famous occasion. So he must not mind if I try to catch him tripping. Were "putrid" and "priceless" on the lips of bright young things in 1905? They seem to me a decade too soon, but then my life was cloistral at that time and I may be wrong. But I think I am right in saying that if Fr. Knox will look at page 61 he will agree that "Francis" there should be "Marmaduke." Is Dr. Watson avenged?

Twice, at least, in the book we can discern the authentic accents of Fr. Knox. The first occasion is when, discussing the change that has come over the practice of religion in the post-war Anglican church, he describes it as "a sort of moral disestablishment." And the second is a speech that he puts in the mouth of a retiring headmaster. I take leave to transcribe it. It sounds the knell of the old order, for when the public schools can be so challenged the time is not far distant when England must cease to call herself an aristocratic country.

"Oh, that's all right if you can afford it. But can we? You would not believe what a lot of parents I get, mostly old Barchester men, wanting the fees reduced. And what is the result? The boy gets brought up here in more comfort than he'll ever be able to afford afterwards; he starts on his career with a standard of living he can't really keep up. That's why, if they knew it, all the young men are discontented; and I ask myself whether this fine character you speak of is going to stand the strain of that discontentment. Will they keep the instinct of discipline, when they find the public school manner has no commercial value? Will they be moral, when they find they can't marry till they're forty? As it is, their religion goes, because it belongs to Barchester, not to the world outside Barchester."

That is it: and Barchester is dwindling, dwindling.

One closes Mr. Belloc's latest book, *The Battle Ground*,<sup>2</sup> with a renewed admiration for his amazing vitality and industry. Is there any other living author who at Mr. Belloc's time of life and with his assured position would take up a new study and expend himself so lavishly upon it? Only a finely ordered brain could assimilate the mass of material required for this book, and only an immense enthusiasm could carry through the task of selecting and arranging the data and expounding the author's thesis. For it is as a thesis, rather than as an historical survey of the land that Egypt, Assyria, Greece and Rome fought for, that the book is written. It is defined, briefly and competently, in the preface. "The writer has not only taken for granted that there is a God, but also design in the Universe and in the story of Mankind. He has affirmed a special design in the story of Syria and particularly of Israel, reaching a climax at the Crucifixion." No doubt there will be the usual controversy on matters of detail between Mr. Belloc and his critics, the

<sup>2</sup> Cassell. 12s. 6d.

modern philosophers, historians and exegetes. But these *minutiæ* matter even less than usual. It is the wide vision, the invigorating interpretation, that the author gives to the broad outlines of the history of the Chosen People that will compel the reader's gratitude. Set in the midst of this narrative, like a jewel in finely-wrought metal work, is an imaginative description of some of the episodes of Our Lord's Passion and Death. It is like a prayer, reminding one of those collects that break the sequence of prophecy and narrative in the liturgy of Holy Saturday, gathering up and expressing in different language and a change of key the thoughts and aspirations engendered by our contemplation of the ways of God with man. We English Catholics owe much to Mr. Belloc. It may be that this book represents our greatest debt to him.

It was a charming thought on the part of Father Vincent McNabb's friends to mark his golden jubilee as a member of the Order of Preachers by the publication of a little book of his writings, called *Francis Thompson and Other Essays*.<sup>3</sup> Though, as Mr. Chesterton points out in one of his (by now) rather wearisome exercises in antithetical alliteration, Fr. McNabb is better known as a speaker than as a writer, yet he has a list of books and essays to his name sufficiently long to make this selection notable as an example of his work. The essay that gives the title to the book is the most ambitious and, I think, the least successful; it is too obviously literary. Every Catholic litterateur must want to write an essay on Thompson, just as every actor wants to play Hamlet. But Fr. McNabb's ideals and aspirations are too close to those of Francis Thompson to enable him to add anything of value to our knowledge of the poet. He is unable to stand far enough away from his hero to get a view of him and he reminds us of those tiresome admirers who will insist upon fondling the objects of their devotion. This uncritical admiration might do the poet harm if his reputation were not established beyond the fear of hurt. In one particular Francis Thompson's greatness comes perilously near to weakness—I mean in his use and management of words. Only the infinite painstaking capacity of his genius and his marvellously sensitive ear enabled him to walk triumphantly with perfect balance over chasms of lurking disaster. And so an uncareful adulation may tempt one, as it has tempted Fr. McNabb, to imitate him and that way lies danger, for it draws attention to the pitfalls that the poet has so narrowly escaped. Compare, for instance, Thompson's felicitous assembly of unlikely combinations with Fr. McNabb's attempt to copy him: "lark-throated sparrow"!

Another book from the same publishers, who deserve more than a passing notice for the excellence of their productions, is the Rev. H. E. G. Rone's little monograph on *Pugin*.<sup>4</sup> It is printed in Caslon Old Face on handmade paper, and is a beauti-

<sup>3</sup> Pepler & Sewell. 5s.

<sup>4</sup> Pepler & Sewell. 5s.

ful example of the printer's art. Fr. Rope has relied mainly on Mr. Michael Trappes-Lomax's book on Pugin published in 1932, and he is here concerned to show that Pugin was an artist in words as well as in stone who has never yet received due honour as a master of English prose. Perhaps Fr. Rope exaggerates this neglect; certainly he has done well to remove any excuse for it, if such exists. Pugin wrote as he worked for the greater glory of God, and it would be hard to name any artist in any age who excelled him in singleness of aim. I am writing these words in the heart of Pugin-land surrounded by the evidences of his dæmonic energy, and in private houses hereabouts and in builders' offices are treasured as heirlooms drawings, designs, suggestions thrown off in the white heat of creative activity. And that was how he wrote, fiercely and rapidly, *quoniam advesperascit*, as though he knew his time was short. To anyone who will try to comprehend the immense amount of work that Pugin crowded into his short life there is no need to apologise for his sharp sayings, his cutting rejoinders, his impatient criticisms; they are the sparks thrown off by the speed at which he worked. Fr. Rope does well to kill the stupid legend that Pugin's conversion was due to his falling in love with the external beauty of the Church's liturgy and architecture. As he saw the Church in England the external beauty simply was not there, and for what there is of it now the Church owes most to Pugin. One slight error I noticed. Pugin's patron was not the last Catholic Earl of Shrewsbury. John, Earl of Shrewsbury, was succeeded by his kinsman, Bertram, and both lie buried in my little church, one on either side of the high altar.

It has recently been asserted, and so far as I have seen without contradiction, that if a book is written as propaganda it forfeits its claim to be considered as a work of art. If this be true the work of the literary critic is practically finished, for what man ever put pen to paper except with the object of convincing or persuading other men to accept an opinion or adopt a practice? To examine the statement is to reject it; propaganda is no bar to literature, so long as an author is as scrupulously honest in reporting his characters as he should be in recording the sayings of living persons. These somewhat trite reflections are prompted by a perusal of Fr. Martin Dempsey's *Journey to Rome*.<sup>5</sup> It is a straightforward propaganda-cum-travel book, and though the author probably does not claim for it that it is great literature, it is eminently readable and bears out what I have been saying. The people in it speak and act consistently with their characters, and if sometimes they do talk like a travel book or a theological treatise, so do people in real life, and we are prepared to listen to them, too, when we want to learn about a place or discuss a doctrine. As I had heard the theological arguments before, I concentrated on the travel notes and the romantic fortunes of the travellers. Readers more

<sup>5</sup> Ouseley. 3s. 6d.

travelled than I am may prefer the discussions on religion; I hope they will, and so, no doubt, does Father Dempsey.

The Comtesse C. Longworth de Chambrun is an American by birth and she has in full measure the American devotion for the greatest of all Englishmen. Those of us who have lived in Shakespeare's county and have had a chance of witnessing the fervour of these transatlantic pilgrims, have sometimes wondered how much their zeal owed to knowledge. In Madame de Chambrun's case the answer is forthcoming: she has had two of her books on Shakespeare crowned by the French Academy. She has a right to be named an authority on Shakespeare. The Comtesse, however, is of the true faith, there is in her no taint of any Baconian heresy; the author of the plays was Will Shakespeare of Stratford-on-Avon. In these days when the expert, to be fashionable, must forswear enthusiasm and show a preference for depreciatory criticism, historical, moral and literary, Madame de Chambrun's claim to be considered an authority will be questioned. Besides, in another and more technical sense, she is of the true faith, and she knows, therefore, that the faith of a thousand years does not depart at once from a countryside nor from the blood of yeomen at the bidding of a Tudor despot. Her story, *My Shakespeare, Rise!*<sup>6</sup> is supposed to be told by John Lacy, dancing master, actor and playwright, for the benefit of that inveterate collector of gossip, John Aubrey. The Shakespeare that it portrays is one who is still attached, albeit somewhat loosely, to the old religion which has formed his mind and still commands his sympathy if not his active allegiance. Is the picture true? I do not know; nobody knows. But despite our ignorance of what Shakespeare was and did, we do know what he *said*, and his words, carefully pieced together by Madame de Chambrun from his writings, his plays and his poems, could never have been uttered by a Geneva Protestant. The book, in spite of its fictional form and conjectural basis, is a fascinating contribution to literary criticism founded on internal evidence.

I imagine that the curiously named book, *Henry VIII, His Wives, and the Pope*,<sup>7</sup> by Leo McCabe, was sent to me rather than to my colleague who deals with historical matters because of a passage in the preface in which the author disclaims any desire to compete with the many ponderous volumes dealing with this subject. The author is right in thinking that we could do with a straightforward and readable account of this complicated period of English history, for although the tale of Henry's matrimonial adventures is wearisome to a degree, his lustful cravings had results whose importance has persisted to our own day; indeed, their importance may be said to have increased, for with one part of the Established Church claiming continuity and another part equally emphatic that there was a distinct break with the pre-Reformation Church in England, it becomes

<sup>6</sup> Lippincott. Shakespeare Press. 7s. 6d.

<sup>7</sup> Heath Cranton. 7s. 6d.

important to know, not only what the churchmen of that time did, but what they thought they were doing. For such a purpose a severely objective narrative style and a well-documented record are necessities. About the latter I can say nothing; but with regard to Mr. McCabe's style it is, unfortunately, far from objective. It is so completely under the influence of Mr. McCabe's righteous indignation that the reader is never given a chance of forming an independent judgment. The book is an advocate's speech, not a judicial summing-up. That the advocate is right is, paradoxically, a proof that he has chosen the wrong method of presentation. I am reminded of that truly magnificent sentence written by an English historian about the same King: "The later years of this great monarch were clouded with domestic troubles." The statement is true enough, but one cannot help feeling that somewhere between Mr. McCabe's hyperbole and Lord Bryce's meiosis a juster and more adequate presentation of the facts is possible.

In the first chapter of her book, *The Prophet Child*,<sup>8</sup> Mrs. Gwendolen Plunket Greene leads us, farther perhaps than many of us have gone before, into the mind, the thoughts and the actions of little children. It is told with charm and an infinite sympathy. In later chapters the author treats of other subjects; they are loosely strung together by means of quotations from the *Benedictus* and the *Nunc Dimittis*, and their connection with the texts is not always too apparent, but they give proof of original thought, firmly, sometimes boldly, expressed, as in the essay entitled "Understanding." This book is a remarkable excursion into the deeper and more intimate moods of the spiritual life.

## QUESTIONS AND ANSWERS

### RECONCILING CONVERTS.

In the Form for the Reconciliation of a Convert in my edition of *The Golden Manual*, published by Burns & Oates and bearing the Imprimatur of Cardinal Vaughan, dated May, 1902, the Profession of Faith required of the convert is the "Creed of Pius IV." The shorter formula beginning "I, N.N., having before my eyes the holy Gospels, etc." is given as an alternative.

On the other hand my "Ordo administrandi Sacramenta" (1915) and the twopenny "Form for the Reception of a Convert" (Catholic Truth Society, 1934) give the latter formula only and make no mention of an alternative.

Could you tell me if the use of the "Creed of Pius IV" is authorized in the reconciliation of a convert in England?

I ask this question for a very practical reason; the opening paragraph of the shorter formula (that in the C.T.S. edition) seems inapplicable to a large proportion of converts nowadays,

<sup>8</sup> Longmans. 6s.



and the shrewder among them are apt to notice it. It frequently happens, especially with the younger ones, that they have not "held and believed doctrines opposed" to the teaching of the Church; indeed, they have seldom "held and believed" anything in particular at all. Moreover, I must confess to finding difficulty in explaining to them what "inasmuch as having been born outside that Church" can mean. As an unusually perspicacious convert recently said to me: "Surely everybody who has not been baptized *in utero* is born outside the Church?" And what is the force of the "inasmuch"? ("Brought up" instead of "born" would be understandable.)

This may seem foolish quibbling; but, surely, it is desirable for the convert, with his hands on the Gospel at such a solemn moment of his life, that the formula should be absolutely accurate and applicable to his own case, without any explaining away or mental reservation?

The alternative of the "Creed of Pius IV" would solve the difficulty in many cases, besides providing a more logical and dignified profession of faith that is also more "official." But it is undoubtedly unsuitable for many of the simpler converts, and in this respect the shorter formula is certainly preferable.

(V. W.)

#### REPLY.

We are of the opinion that the Profession of Faith, as contained in the *Forma Reconciliandi Conversum* in the English *Ordo Administrandi*, should now always be used, and that the use of the alternative form, as contained in the earlier books, is incorrect. This is supported by the general rubrics, n. 2, n. 11 and n. 16, and by the fact that in the rite itself there is no alternative form, whereas it is directed that *De Profundis* may be recited instead of *Miserere*.

It is the form for the *external* forum and, as explained in Canon 2314 §2, the local Ordinary is competent to deal with it "*prævia abiuratione iuridice peracta*." Because it is a question of the external forum of ecclesiastical law, and not the internal forum of conscience, the priest is not free to form his own judgment about the convert's state. In the confessional, on the other hand, dealing with a penitent's lapse into heresy, it is open to him to judge that there is no censure, or even no sin, owing to the penitent's ignorance or good faith. But the external government of the church regards the external actions of people: *de internis non judicat prætor*. The external authority has determined a particular form for receiving converts, and the whole of the rite assumes that the person is being absolved from the censure of excommunication. The word "*forsan*" may be added to the form, if desired. Also, in theory at least, the priest may approach the Ordinary asking that the usual procedure should not be followed, because a given convert is reckoned, with certainty, to be free from censure. But "*posita externa legis violatione, dolus in foro externo præsumitur, donec contrarium probetur*" (Canon 2200 §2). It



would be an unusual procedure, to say the least, and it would appear to be far less trouble to observe the ordinary law than to set about proving that the convert should be excepted.

In the case of an intelligent convert who is really worried about the external procedure, probably a simple explanation of the difference between the external and internal forum would restore his confidence. It is clearly impossible to have a variety of liturgical texts to suit the needs of each convert. He may be told that, in the forum of conscience and in the eyes of God, he may be entirely innocent of the slightest guilt in having, so far, been a non-Catholic; but he is required, as an act of humility and submission, publicly to abjure the errors which, in good faith, he has held.

With regard to the actual words of the profession of faith, there is nothing objectively untrue in the phrase "inasmuch as I have held and believed doctrines opposed to her teaching" when uttered by a person who formerly held and believed no doctrine whatever; for this condition of not believing anything is clearly opposed to Catholic doctrine. Implicitly, at least, the persuasion that one religion is as good as another, or that it is of no consequence whether one accepts any revealed truths are, in a sense, "doctrines opposed to her teaching." This is the force of "inasmuch."

"Having been born outside that Church" is a phrase which is certainly open to criticism, though its meaning is plain. In the Code the more accurate expression is found "ab acatholicis natus." This profession of faith is the one which the Holy Office directed to be used, in the reconciliation of heretics, July 20th, 1859. The document expressly notes that the profession of faith to be used differs from that of Pius IV. The original is in Italian "nato fuore di essa Chiesa."<sup>1</sup>

E. J. M.

#### DISPENSING POWERS.

Fr. Augustine, in his *Commentary on Canon Law* (Vol. II, p. 575), states that "the assistant, by virtue of his office, takes the place of the pastor. This means that no subdelegation in the proper sense is needed . . . by his very appointment the assistant can do what the pastor is empowered to do, unless the latter excepts something especially." This would appear to mean that, amongst other things, a curate can dispense, for example, from the law of fasting and abstinence. May I act on this opinion? Our *pagella* in this diocese says: "Quod si vicarius cooperator sis, scias te esse a Nobis deputatum ad parochi vicem supplendam eumque adiuvandum in universo paroeciali ministerio." (P.B.)

#### REPLY.

Whatever the meaning to be given to the general principle stated by Augustine, we think that a curate needs express

<sup>1</sup> Gasparri, *Fontes*, n. 953.

delegation before he can validly dispense from the laws of fasting and abstinence.

Canon 476, §6: "Eius iura et obligationes ex statutis dioecesanis, ex litteris Ordinarii et ex ipsius parochi commissione desumantur; sed, nisi aliud expresse caveatur, ipse debet ratione officii parochi vicem supplere eumque adiuvare in universo paroeciali ministerio, excepta applicatione Missae pro populo."

Canon 1245, §1: "Non solum Ordinarii locorum, sed etiam parochi, in casibus singularibus iustaque de causa, possunt subiectos sibi singulos fideles singulasve familias, etiam extra territorium, atque in suo territorio etiam peregrinos, a lege communi de observantia festorum itemque de observantia abstinentiae et ieiunii vel etiam utriusque dispensare."

Canon 80: "Dispensatio, seu legis in casu speciali relaxatio, concedi potest a conditore legis, ab eius successore vel Superiore, necnon ab illo cui iidem facultatem concesserint."

The common law of the Church enacts practically nothing, concerning the powers of curates attached permanently to the service of a parish, except the very general rule of Canon 476, §6, directing that he is bound to supply the place of the parish priest and to assist him in the whole of his parochial ministry. This general rule always obtains "nisi aliud expresse caveatur." The curate's powers are, therefore, always delegated powers. The parish priest is bound by the diocesan laws or episcopal regulations which may define more closely the powers of the curate, and if there are no regulations he can demand his help or decline it as he wishes. There is always the method of recourse to the Ordinary on the part both of the parish priest and of the curate.<sup>1</sup>

The chief difference, therefore, between the powers of parish priest and curate respectively is the difference between ordinary and delegated power. The delegation is received, in some things, from the Ordinary, e.g., faculties for hearing confessions; in other things from the parish priest. It is beyond doubt that the parish priest may, if he wishes, delegate his dispensing powers to the curate.<sup>2</sup> Canon 199, §1: Qui iurisdictionis potestatem habet ordinariam, potest eam alteri ex toto vel ex parte delegare, nisi aliud expresse jure caveatur. §2: Etiam potestas iurisdictionis ab Apostolica Sede delegata subdelegari potest sive ad actum, sive etiam habitualiter, nisi electa fuerit industria personae aut subdelegatio prohibita." But may the curate maintain that he needs no delegation from the parish priest, in this matter, since he has already received it from the Ordinary, by the general terms of his appointment, in a phrase such as the one quoted by our correspondent. We feel certain that this conclusion cannot be drawn. It seems clear enough that a person who is sent to aid or assist another, "ad eumque

<sup>1</sup> Cf. Toso, *Commentaria Minora*, Part I, Vol. III, p. 130.

<sup>2</sup> Cf. Brys, *Collationes Brugenses*, 1924, p. 159.

adiuvandum," does not by that fact become possessed of the powers enjoyed by the person he is sent to assist, except in so far as they are determined by law or delegated. Nor can the phrase "ad parochi vicem supplendam" possibly bear the meaning that all the powers of the parish priest which are not expressly excluded are enjoyed by the curate. This would almost mean, in effect, the appointment of two parish priests to the same parish and the end of all law and order.

The most the curate can do in this matter, unless expressly delegated, is to declare, as a confessor, that a penitent is excused from the law because of the moral impossibility of observing it. "Confessarius non potest quidem auctoritate propria dispensare in lege ieiunii; potest tamen declarare, casu occurrente, adesse rationes sufficientes non ieiunandi. Si causa excusans est evidens et certa, quilibet potest se ipsum eximere a ieiunio, praesertim si secus aliquod notabile incommodum occurreret."<sup>3</sup>

E. J. M.

DOMINE SALVUM FAC REGEM.

For the benefit of some of your readers, it would be helpful if you would be so good as to state whether the "Domine salvum fac Regem" is:—

- (1) Ordered to be said or sung after the principal Mass on Sundays;
- (2) Or is it only recommended by the Bishops?
- (3) If the principal Mass on Sundays is not a Sung Mass is the Order or recommendation still in force? (B.S.)

REPLY.

(1) The prayer for the King is obligatory and not merely recommended, unless the local Ordinary permits it to be omitted. We are not aware of any document, applicable to the whole of England, ordering the prayer to be said. Before Cardinal Wiseman's times various unliturgical practices were current in this country. In some places the name of the king was placed in the Canon of the Mass, in other places a special Post-Communion prayer was added. Cardinal Wiseman objected to these usages and introduced, with Roman sanction, the prayers to which we are now accustomed. Ward, in his account of the subject, says that they were made obligatory, but no official document is mentioned and the subject is not dealt with by the Provincial Councils.<sup>1</sup> But even though there is no formal decree on the subject, we are of the opinion that the recitation of the prayer is now a custom which has all the force of the law. In addition, its place in the *Ritus*, issued with the authority of the English Bishops, argues that it is of obligation.

(2) It is, in many places, a diocesan law. Thus, the West-

<sup>3</sup> Prummer, *Theologia Moralis*, II, §664.

<sup>1</sup> Ward: *The Sequel to Catholic Emancipation*, Vol. I, p. 201.

minster Synod XXXII (1893) issues the following direction: "The Prayers for the Queen are to be said or sung, in Latin or in English, after the principal Mass on every Sunday, but not on other days of obligation. These prayers are not left to the discretion of the clergy; but are of strict obligation in every public church throughout the diocese." The Liverpool Synod XXII (1934) directs in n. 198: "Diebus dominicis post Missam principalem, in omnibus ecclesiis et oratoriis publicis aut semi-publicis pro rege dicendus est vel cantandus, sive latine sive anglice, versiculus *Domine salvum fac* cum responsorio et oratione consueta." The folium of Nottingham decrees, issued in 1924, directs the prayer to be in the vernacular, the one "O God by whom kings reign" in the Manual of Prayers; the singing of *Domine salvum fac* is optional in Nottingham.

(3) It will be seen from these texts that the obligation is after the principal Mass, whether sung or not. E. J. M.

## ROMAN DOCUMENTS

BY THE VERY REV. MGR. J. MOSS, D.D.

### THE VOTIVE MASS OF THE ETERNAL PRIESTHOOD OF CHRIST.

In the *Acta Apostolicæ Sedis* of the 2nd of January, 1936, there is published the new Votive Mass of the Eternal Priesthood of Christ: "Missa Votiva D.N. Jesu Christi Summi et Aeterni Sacerdotis." Under the title is the restriction: "Quæ in locum Conventualis de Feria V communi in Choro suffici potest" (A.A.S., XXVIII, p. 54). This restriction implies that the Votive Mass of the Priesthood of Christ can be substituted for the Conventual Mass in Choir, only on a Thursday which is a common ferial, "de feria V. communi," and not on any other day, even though that day also be a feria communis. Apart from this restriction, this Votive Mass can be said on any other day according to the rubrics. This means that any priest can say this Mass on any day whether Thursday or not, provided on that day, according to the rubrics, a Votive Mass is possible. A letter to the Press recently implied that the Mass was restricted to Thursdays for everybody. In the Encyclical "De Sacerdotio Catholico," in announcing the Mass, the Holy Father uses these words: "quæ quidem Missa, quavis feria quinta, ad liturgicas normas, celebrari poterit." It is this fact, no doubt, that led to the erroneous idea. No other restriction than the one above has been placed, and that only for the substitution of the Conventual Mass. This interpretation has been given to the writer at the Congregation of Rites.

A word of warning is necessary. Some may have received copies of the Mass from Rome. The first impression from the Vatican Press contains two errors. The word "autem" is omitted in two places: in the Gradual after the two Alleluias, which should read "Jesus autem eo quod, etc."; and also in the versicles for Paschal time which begin "Alleluia, Alleluia. Jesus autem eo quod, etc." (A.A.S., loc cit., p. 55).

## A FRIDAY DEVOTION IN MEMORY OF THE PASSION.

In the CLERGY REVIEW for 1933, Vol. I, p. 507, there is a note explaining the extension of the Indulgence given by Pope Benedict XIV to those who at the ringing of the bell on Fridays at 3 p.m. should recite Five Paters and Aves in honour of the Passion. Pope Pius the Eleventh by a decree of the Sacred Penitentiary, dated January 30th, 1933, increased this Indulgence to all those who at that time on Fridays, or at any time fixed by local custom, recite five Paters and Aves and add the ejaculatory prayer "We adore Thee, O Christ, and we praise Thee, etc.", or some such prayer. Those who practise this devotion can gain an Indulgence of ten years if they are contrite, and also a plenary Indulgence, on the usual conditions, if they have said the prayers consistently for a month.

The writer of the note added: "It should be noted that the new decree does not suggest that the indulgence can be gained where no bell is rung." This doubt has now been settled once for all.

In a declaration of the Sacred Penitentiary, dated December 28th, 1935, it is definitely stated that it can be gained by all even in those places where the bell is not rung (A.A.S., XXVIII, p. 79). "While the Indulgence for those who, on Fridays at the sound of the bell, recite the aforesaid prayers in memory of the Agony and Death of our Lord Jesus Christ remains unchanged, the same indulgence can be gained even in those places where such ringing is not customary, by reciting the same prayers, either in the first hours after midday in which, according to the old computation of the day's hours, there fell the 'ninth hour,' about which hour, as the Holy Evangelists testify, Jesus Christ on the Cross gave up the ghost, or, at any other hour at which, according to the custom of different places, the aforesaid commemoration is usually made" (A.A.S., *loc cit.*).

## PRIVILEGE OF ANTICIPATING MATINS AND LAUDS.

By Rescript of the S. Congregation of the Propagation of the Faith, dated December 2nd, 1921 (A.A.S., 1921, p. 565), the privilege of anticipating Matins and Lauds from midday was given to the members of the Pious Union of Clergy for the Missions. In the rescript it was said "singuli sacerdotes" and doubt arose as to whether those members who were not priests but who were bound to Divine Office could avail themselves of the privilege. In a declaration from the same Congregation, dated December 6th, 1935, it is stated that the privilege is valid for *all* members who are bound to the Divine Office (A.A.S., XXVII, p. 489).

## BOOK PLACED ON THE INDEX.

By Decree of the Holy Office dated January 20th, 1936, a new book of Ernest Buonaiuti is placed on the Index. The title of the book is *Pietre miliari nella storia del Cristianesimo*

(*Milestones in the History of Christianity*). A.A.S., XXVIII, p. 71.

Ernest Buonaiuti, who is excommunicated "vitandus," has written many books on historical subjects and in this latest work he has published some of his conferences given mainly at Turin, Milan and Genoa. In a summary of the work given in the *Osservatore Romano* of January 23rd, 1936, Fr. Cordovani, O.P., the distinguished Dominican, shows the heretical nature of the book. He says: "The nucleus of the volume is this: Jesus taught nothing of doctrine; St. Paul deformed the teaching of Jesus; St. Augustine made St. Paul worse; the heretics reform that Christianity whose nature nobody knows, and there are some who dream of a church 'formed from those driven out of all the Churches, for from these they are gathering together those who will form a new City of God, who will seek the recognition of its characteristics by questioning their own consciences: nothing else.'" It is a book "which copies and recounts, with intolerable monotony, the Protestant motives of the most unscrupulous liberal rationalism."



## BOOK REVIEWS

*The Catholic Tradition of the Law of Nations.* By John Eppstein. (Burns Oates & Washbourne. 15s. net.)

*Must War Come?* By John Eppstein. (Burns Oates & Washbourne. 3s. 6d.)

The Carnegie Endowment for International Peace have deserved well of Catholicism. Already they have given us an edition in Latin and English of the works of Franciscus de Vittoria *De Indis et de Jure Belli*, which was followed in 1934 by a work of the first importance to be issued in three volumes on *The Spanish Origin of International Law* by Professor James Brown Scott, who is President of the American Society of International Law and Past President of the Institut de Droit International. The Endowment has also given us a work of real importance by Père Yves de la Brière on *La Conception du Droit International chez les Theologiens Catholiques*, in which the teaching of the great masters, St. Augustine, St. Thomas Aquinas, Franciscus de Vittoria, Francisco Suarez, Joseph de Maistre, and Taparelli d'Azeglio, is traced in a series of admirable studies.

Our indebtedness to the Carnegie Foundation has been increased by their decision to publish a work in English on *The Catholic Tradition of the Law of Nations*. The execution of the work was entrusted to Mr. John Eppstein who has unique qualifications for the task since he has been, for a number of years, engaged in actual affairs of international politics as a high official of the League of Nations Union. With the advice of the theologians and Church historians and the help of the Catholic Council of International Relations (of which he is the founder and continues to be the most active member), Mr. Eppstein has now produced a book which Mr. Robert Wilberforce tells us in a modest Foreword "should have a wide influence."

The work is divided into five parts, each of three chapters. The first part deals with the origins of Christian Doctrine and Peace and War from the age of the Apostles to the days of St. Ambrose. The second part, which deals with the Ethics of War, covers the period from St. Augustine to our own day. In the third part an examination is made of the doctrine and practice of the Church in relation to Peace and the duty of preserving it. The fourth part is concerned with the Community of Nations and the effort to give it a positive form in the League of Nations. The last section deals with Nationality and the rights of uncivilized and backward people. In his Preface the author explains that the historical method has been, so far as possible, employed throughout the work, the documents cited in each chapter being, as a general rule, arranged in chronological order. Though the work is thus in the main a compilation of historical documents, it is not exclusively so, for "wherever

it has seemed advantageous to argue a thesis from first principles, this has been done and the conclusions set down."

The treatment of the work is thus historical and theological and not legal, as the title of the book may perhaps suggest to some minds. The lawyer will look in vain for any reference to Boucaud<sup>1</sup> or Carlyle or Gierke or Maitland or Walker, or Butler and Maccoby. The English lawyer will miss any reference to St. Thomas More, who is one of the authorities mentioned by Professor James Brown Scott in his work on *The Spanish Origin of International Law*. The citation is of interest and shows More to have been a good Thomist and of one mind with Vittoria, whose lectures at Salamanca were to begin in the generation after Utopia was written. The Utopians were opposed to leagues between princes "For this causeth men (as though nations which be separate a sondre by the space of a lytle hyl or a ryver were coupled together by no societe or bonde of nature) to thynke them selves borne aduersaryes and enemyes one to another; and that it is lawfull for the one to seke the death and destruction of the other, if leagues were not." It was the opinion of the Utopians "that no man ought to be counted an enemy, whyche hath done no injury; and that the felowshyppe of nature is a strong league; and that men be better and more surely knitte togethers by loue and beneuolence, than by couenauntes of leagues; by hartie affection of minde, then by woordes."

This teaching is repeated in substance by Vittoria, whose assertion (says Professor Brown Scott) "that the righting of the wrong of a particular State should not be done if it involves a greater injury to the community at large was the view of a statesman as well as of a theologian; and whose conception of the community of nations, co-extensive with humanity and existing as a result of the mere co-existence of States, without a treaty or convention, is the hope of the future." These words serve to remind us that the Covenant of the League of Nations and the statute of the Permanent Court of International Justice (which are here printed as appendices) are not the direct outcome of the Catholic theological tradition. In fact the Pope was deliberately excluded from the Versailles Conference and is not represented at Geneva. The institutions of Geneva and the Permanent Court of Justice at the Hague are in truth the issue of the secular tradition of international law, which this volume does not pretend to trace.

The theological as distinct from the legal tradition is (if a layman may offer an opinion) amply traced by Mr. Eppstein, who has copious citations from St. Augustine and St. Thomas and Vittoria and Suarez, and who has put us under a special debt for his translations of the relevant passages of Taparelli d'Azeglio, whose *Saggio teoretico di Diritto Naturale* has unhappily not been translated into English. In addition to

<sup>1</sup> *L'Ordre Romain et le Droit des Gens*. Attinger, Paris. 1930.

these classical passages the industry of Mr. Eppstein has assembled, one may say, all the relevant passages from the great Encyclicals of the last two centuries and has even condescended to the record of a sermon (in exquisite English) which was preached at Reading in 1923. To those who hope that the book may remain a standard book of reference in the years to come it will perhaps be a matter of regret that to the classical texts of the theologians and the authoritative statements of the Popes there should have thus been added, in many places throughout the book, extracts from sermons and speeches and writings of a local and temporary interest, without any pretence to permanent or authoritative value. But this is hypercriticism perhaps. Few or none of the great texts are missing. Many are here made available in English for the first time; and the book adds another obligation to the debt we already owe to the energetic founder of the Catholic Council of International Relations.

The little book entitled *Must War Come?* is a rapid summary in popular style of the tradition of the Church upon the ethics of war; and an exposition of Papal action in the last two pontificates in favour of peace: with a final chapter of "practical conclusions" which invites Catholics—clergy and laity—everywhere to examine their conscience and to admit that loss and defeat—even to the disruption of Christendom—are due to the failure of individual Catholics to maintain the teaching and the tradition of the Church.

RICHARD O'SULLIVAN.

*The Attack on Lourdes.* By Canon E. Duplessy. Translated by the Rev. J. I. Lane. (Burns Oates & Washbourne. 5s.)

In 1870, M. Thiers, anxious to quieten those whose minds were disturbed by the Catholic revival of penitent France, advised his hearers to have patience about Lourdes, "It won't last. Pilgrimages are out of date." It was the same prophet, who some twelve years earlier, had told his followers to have patience because the railways were to have no future. The prophet was sadly deceived, for the railways were to be the chief servants of the pilgrims, whom our Lady invited to visit her shrine at Lourdes, and they were to make it possible for countless thousands of her clients to visit it from this country.

Canon Duplessy is well known as a strong defender of Lourdes, Father Lane, the translator, is one of the best-known pilgrimage organizers in this country. In this book most of the principal objections that have been, and still are, raised against the apparitions, the pilgrimages, and the cures are dealt with in a convincing, witty and good-tempered manner. Some of the objections may come as a surprise to English readers to whom the ways of French Freethinkers are as yet unknown. It is not idle, for example, to treat of the story of Mme. P.—of whom it is said that she used Massabielle for secret meetings with a young officer, and, who in order to escape discovery by Bernardette, pretended to be a supernatural apparition. This

canard of ancient lineage, and long ago the grounds for a successful libel action, was resurrected only four years ago in the French press over the pen-name of a prominent barrister.

With the clarity and dexterity that are characteristic of the trained intellects of France, Canon Duplessy disposes of these and other much more serious objections. Here the reader will find answers to most of the questions which are asked about Lourdes. The task of translating this most useful book cannot have been easy for it is written in a colloquial and bantering manner, yet Father Lane has succeeded in producing a version which is very readable English, while it preserves the manner of the French original.

R. B.

*Short Organ Interludes for Liturgical Use.* By Dom Gregory Murray, O.S.B., M.A., F.R.C.O. (Rushworth & Dreaper, Islington, Liverpool. 2s. 6d. net.)

The difficulty experienced by Catholic organists in finding short pieces suitable for use in Divine Service will be materially lessened by this collection of fourteen short interludes. None of them demands any great technical accomplishment, though neat fingering and phrasing, especially of the inner parts, is called for; and all are thoroughly imbued with that spirit of quiet devotion, unmingled with sentimentality, which should characterize the music that is meant as an aid to prayer. Many of them, in spite of the composer's modest disclaimer, are of great beauty: notably numbers one, five and seven. The sweet simplicity of the melodies and the nobility and strength of the harmony are in the best Benedictine tradition. Apart from one questionable progression (No. IV, second section, ninth full bar) the work is marked throughout by the distinguished craftsmanship and resourceful counterpoint which we should expect from the organist of Downside Abbey.

C. W. R.

Messrs. Rushworth & Dreaper, 11-17, Islington, Liverpool, have just issued a very comprehensive catalogue of Plainsong publications published or sold by them. They stock all the Desclée editions and selections, and many of other publishers, as well as the publications of Messrs. Fischer of New York. The catalogue also covers text-books, accompaniments, hymn books and gramophone records. It also has useful explanatory notes. Copies are sent free of charge on application.

## REVIEWS FROM ABROAD

The ECCLESIASTICAL REVIEW for January opens with a timely article by Fr. Joseph A. Jungmann, S.J., on "The Liturgical Movement in the discipline of the Ancient Church and the Church of To-day." It would be difficult for anybody to compress more sound sense and enlightened instruction about the liturgy into twenty-six pages. Fr. Jungmann insists that there are three conditions requisite for a study of the liturgy as it was in the days of the early Church and as it is at the present day—namely, respect for the holiness of the Church's devotional forms, respect for Church authority and respect for historical continuity. Himself faithful to his own principles, he is able to show that not all that is new in devotional practice lacks historical precedent, and that not all that is old is necessarily to be imitated in our own day. Much information is given on the historical setting of frequent confession solely out of devotion, on the practice of private Mass, on the devotion of the first Fridays, and on adoration paid to the Holy Eucharist *extra Missam*. It is to be hoped that this valuable contribution will be reprinted as a pamphlet and obtain even wider circulation. It is followed by an excellent short article by Fr. Joseph Ventura, C.P., on "Our Guardian Angels," which might serve as the basis for several meditations. The study by R. R. Jenkins of "Edmund Quincy Sheafe Waldron" (1812-1888), is an attractive short biography of a priest who did much for the building up of the Church in the United States. "On Killing Ourselves," by Fr. Charles Walsh, S.J., is an outspoken comment on the influence of the cinema and the popular press upon our spiritual lives and a reminder that, while we must live with unbelievers and love them with a divine charity, we ought not to help them to kill us spiritually.

In the February number of the HOMILETIC AND PASTORAL REVIEW, Mgr. Henry discusses the principles governing a sane and reasonable patriotism, particularly as regards its manifestation in the Catholic pulpit, in "Patriotic Discourses." H.E. the Bishop of Amarillo writes on "Apathy—Our Scourge" and deplores the lack of initiative that is to be discerned in many Catholics as regards the social and religious dangers of the age. "It would seem that too often the substance of our spiritual life is like the statues in our churches—plaster of Paris." A recent census of clergy known to be interested in the cause of labour "recorded [in the whole of the United States] thirty-eight priests more or less interested in, or making a contribution to, the labour question." Fr. Kilian Hennrich, O.M.Cap., continues his studies in Catholic Action, based upon the handbook by Fr. Joseph Will, S.J. In "The Forgotten Third,"



Dr. Paul Campbell writes about the responsibility of Catholics in regard of the education of special classes of children—the physically and mentally defective. Fr. J. A. McHugh, O.P., begins a series on "Dominican Theology" emphasizing its origin, aims and distinctive characteristics.

The review *ANGELICUM* in its January issue contains the full text of H.E. Cardinal Villeneuve's stirring address, delivered at the Angelico University on November 14th, 1935, under the title of "Ite ad Thomam." He studies briefly the fortunes of Thomism up to the promulgation of the Encyclical "Aeterni Patris," and then develops most persuasively the results that have followed since 1879. The address is of peculiar value for its moderation and for its careful assessment of the Congregation of Studies' action in giving effect in 1914 to the twenty-four theses of essential Thomistic philosophy. P. A. Fernández-Alonso, O.P., contributes a concise account of the relations of philosophy and theology in the system of S. Albert the Great. P. Serafino Zarb, O.P., continues his series on the chronology of S. Augustine's works with an article on the *Enarrationes in Psalmos* which were, he considers, probably preached in the summer of 414. P. I. M. Bocheński supplies a short history of formal logic with special reference to the influence of Western logic upon Indian and other Eastern philosophies.

*ANTONIANUM* for January prints a careful study by P. J. M. Bissen, O.F.M., of the absolute primacy of Christ in Col. i. 13-20. He does not appear to have read the treatment of the subject by Professor C. F. Burney in the *JOURNAL OF THEOLOGICAL STUDIES*, XXVII, pp. 160-177. P. Fidentius van den Borne, O.F.M., offers some useful suggestions on methodology as applied to Church History, and, as regards fidelity to sources, contrasts the respective methods of André Maurois and Emil Ludwig. A sermon by Dr. Bakšić, Dean of the theological faculty at Zagreb, is reproduced. It is entitled: "De activitate et momento Scholae Franciscanae."

*EPHEMERIDES LITURGICAE* for November-December has an interesting treatment, by Dom Emmanuel Flicoteaux, O.S.B., of the Feast of the Epiphany and its liturgical development, particularly as manifested in the Church at Rome. The feast remains, at Rome, less popular than Christmas, but exercises a more extensive influence upon the liturgical cycle. Dr. Joseph Brinktine, professor at the Paderborn Academy, writes on the relation between the *Pater noster* and the *Credo* in the liturgies of East and West. A study of the Church's ancient rite for the blessing and consecration of virgins, reprinted from the acts of the Roman Liturgical Academy, is serviceable but not wholly satisfactory, since its summary of the rite is an imperfect one and it omits to inform the reader where (i.e., in what Order) the full rite is actually in use.

*LA VIE INTELLECTUELLE* for January 10th is a number of quite exceptional interest. There is, first, an open letter to M. Jacques Maritain from M. Marc Scherer assuring him that the Association



Catholique de la Jeunesse Française will not fail to play its part in the struggle for a Christian social order. Under the title "Sous la dictature de la croix gammée," there is an excellent appreciation of the present position of the Church in the German Reich. "La discorde au camp d'Agramant" is Père M.-J. Lagrange's judgment on the rupture that has occurred between the ex-abbés Loisy and Turmel. Herr Waldemar Gurian's name is well known in this country and his article "Bolchévisme rouge et Bolchévisme brun" is a mordant criticism of the Hitler government's claim to have saved Germany from Bolshevism. In spite of such professions, Herr Gurian is able to show that there is a strong family resemblance between the German and Russian régimes. Of equally topical interest is the study of slavery in Ethiopia by M. Pierre Bernard.

LA VIE SPIRITUELLE for February contains as usual a large number of competent short articles. Perhaps the most striking are those by Père Georges, C.J.M., on Père Lebrun's publication of St. John Eudes' collected works, and by Père Garrigou-Lagrange, O.P., on the recently published life of Mère Louyse de Ballon, the reformer of the Bernardine nuns.

In the first fascicle of THEOLOGIE UND GLAUBE for 1936, the most interesting articles are by Mgr. Bernhard Bartmann on the various movements in the Church—eucharistic, Marian, liturgical and others; and by Dr. Peter Browe on liturgical offences and their punishment in the Middle Ages.

The February RIVISTA DEL CLERO ITALIANO has a special section on clerical obedience, more especially in its relation to Catholic Action.

#### FROM THE FEBRUARY HOME REVIEWS.

THE MONTH: Cæsar as Trustee by J. Edward Coffey; Theosophy, Hallucination or What? by Fr. Herbert Thurston, S.J.; Germany and Neo-Paganism by Fr. John Murray, S.J.; The Dupes of the Soviets by Fr. Joseph Ledit, S.J.; Escape from Self-Isolation by F. C. Copleston.

BLACKFRIARS: Wisdom into Knowledge by M. Jacques Maritain; Archbishop Davidson by Fr. Vincent McNabb, O.P.; The Music of a Dead Culture by Fr. Aelwin Tindal-Atkinson, O.P.; The Nature of Paganism by Hilary Armstrong; Grace and the Mystical Body by Fr. Conrad Pepler, O.P.; The Philosophical Writings of Abailard by Fr. Daniel Callus, O.P.

THE JOURNAL OF THEOLOGICAL STUDIES (No. 145): Ad Diognetum xi.-xii. by Dom Hugh Connolly, O.S.B.; *De viris illustribus* and Isidore of Seville by H. Koeppler; The Twelve Houses of Israel by Rev. C. E. Douglas; The Use of *Mysterion* in the writings of Clement of Alexandria by Rev. H. G. Marsh.

PAX: The Hermits of Abyssinia Ninety Years Ago by Arnould d'Abbadie; Benedictine Solitaries by Dom Benedict Steuart, O.S.B. Bee-Lore and Liturgy by Dom Theodore Bailly, O.S.B.; The Presence of the Absent by "Apostolus." J. M. T. B.

# THE CHURCH AT HOME AND ABROAD

## I. FRANCE.

BY DENIS GWYNN, D.Litt.

M. Laval's resignation, as I wrote last month, offered endless scope for political manoeuvre; and the sequel has been extremely interesting to observe. Laval's chief advantage lay in the fact that no party wished to undertake the responsibility of forming a new Government to replace his within a few months of the general elections, when decisions must be taken which would provoke fierce controversy in any event, and when conditions generally were likely to increase discontent. The Radical Group (comprising a variety of sections with similar names) are still the strongest party in the Chamber, but not strong enough to form a Government independent of support from other sections; and they had for months refused to face the responsibility of assuming office. But the approach of the elections gave such tactical advantage to Laval and his friends that at last they took the inevitable plunge, and forced their leader Herriot and his colleagues to retire from Laval's Ministry. The next step was to find a stop-gap Prime Minister who could command fairly general support without throwing entire responsibility on the Radicals. For this purpose M. Albert Sarraut was admirably fitted.

He has been a distinguished and a picturesque figure in French politics for a good many years. A wealthy man, he belongs to the family who own the *Dépêche de Toulouse*, which corresponds roughly to the *Manchester Guardian* in this country, as a great provincial newspaper, exceptionally well edited and well informed, which is the organ of Radical opinion in a very important area of France. M. Sarraut himself is a cheerful, exuberant person with a taste for adventure and plenty of courage. He is alleged to have fought a number of duels, and he made his public career in the Colonies before he became Minister for the Colonies in several Governments after the War. He became a Senator, and he has long been one of the most conspicuous figures of his type in post-war France. Prepared to take risks at any time, and being rich enough to care little for material success or failure, he has been Prime Minister once before at a time when Ministries only lasted for a few months or weeks. And now, after all the leaders of the first rank had failed, he has been called upon again, and has once more shown his sporting spirit by undertaking a precarious position.

Whether M. Sarraut foresaw the rapid development of his Ministry in difficult times can only be guessed. At first he certainly appeared to have assembled a Coalition very similar to that of M. Laval, including most of the chief figures in the

former Cabinet, and combining a surprising variety of politicians from different parties. But there were several notable features in his new Ministry. First, he himself took charge of the Ministry of the Interior—which controls and prepares the elections and exercises enormous patronage through the Prefects and the local government officials. Secondly, he brought back M. Chautemps, who was for years the principal agent of Grand Orient masonry in French politics, and whose accession to the Premiership two years ago was followed almost immediately by the Stavisky riots in Paris. Chautemps was not only driven from office in the agitation which followed, but was made the scapegoat in the hue and cry against political corruption, until his friends talked of him as a second Dreyfus. Hence his return to a pivotal place in the new Cabinet was highly significant. No less remarkable was the choice as Minister of Education of one of the protagonists of the League for the Rights of Man, which has for years led the campaign for suppression of the religious orders. The inclusion in the same Cabinet of capitalists and politicians of quite opposite views gave a temporary appearance of continued national union; but the pretence was soon exploded.

Within a few weeks the true character of Sarraut's new coalition was clearly revealed. M. Blum, the Socialist leader, has for years refused to support any Government and has simply waited for the opportunity to attack. But he announced his goodwill towards the new Coalition in surprisingly cordial terms, and in the first debates which followed, the centre of gravity shifted very rapidly to the Left. Blum's support alienated the more conservative supporters in the Chambre, but more than compensated for their defection. In the background, M. Mandel—the former secretary of Clemenceau, who has long been regarded as the future Disraeli of France—played an active part which fully confirms the formidable reputation he has earned since his recent return to politics. With his astute backing in the Chambre, and with the goodwill of Léon Blum and the strong Socialist party, Sarraut's Ministry gained confidence. It obtained a surprisingly large majority at the first critical division, with 361 votes to 185, where Laval had barely a majority of fifty for a supremely important foreign affairs debate before he last went to Geneva.

Such conditions indicate that the new Government will prepare vigorously to ensure a Radical and Socialist triumph in the elections in April, and a revival of anti-religious legislation seems highly probable. The Right parties have grown naturally anxious and nervy, and the *Action Française* royalists particularly were infuriated by the inclusion of M. Chautemps in the new Ministry. The recent laws empowering the Government to dissolve Fascist Leagues might at any time be enforced against the Royalist agitation; and tempers were already strained when an unexpected clash occurred in the streets of Paris on February 14th. M. Jacques Bainville's death, after

months of lingering illness from cancer, was not unexpected; and the young royalists determined to pay full homage to his funeral. He had been for years, with Charles Maurras and Léon Daudet, one of the three chief propagandists of the royalist movement. He was more restrained than they in controversy, and extremely formidable with his vast knowledge of history and of foreign affairs, and his power of incisive writing. And he had stood solidly with Maurras and Daudet in defying the Vatican's condemnation of the movement and its newspaper.

It happened that M. Bainville's funeral coincided with the debate in the Chambre on ratification of the new Franco-Russian Treaty, which Bainville had denounced as a surrender to the Socialists and the Jews. The "camelots du roi" (who rather resemble Sir Oswald Mosley's young blackshirts in England) had lined the streets from near the Chamber of Deputies to the students' quarter around the Sorbonne. M. Blum—who has been the special object of *Action Française* hatred and derision for years past, both as a Socialist and a Jew—was in a motor car with his Socialist colleague, the deputy Monnet, when they found their passage blocked by the young royalists. They were recognized and attacked with unpardonable brutality, and M. Blum had to go to hospital with serious injuries. The result was an immediate protest in the Chambre against such outrages on a prominent deputy, and the *Action Française* organizations were immediately suppressed by Government decree. The sequel remains to be seen, but it appears highly probable that the incident will have immensely strengthened popular sympathy with the Socialists and enhanced the prospects of a victory for the Left.

The National Catholic Federation, of which General de Castelnau remains the titular leader in spite of his venerable age, has issued a manifesto in preparation for the elections, outlining a programme for agreement among all Catholic voters. It is a rather colourless document, suggestive of the difficulties in reconciling conflicting opinions, and it gives the impression that the Federation cannot hope to be as effective a force in constructive action as it was in organizing the Catholic resistance to Herriot's anti-religious legislation in 1924. It insists upon the need for real reform, which will guarantee "a livelihood for every family, liberty combined with order, and peace at home and abroad." In the social and economic sphere it denounces the tendency to dictatorship of the State, and calls for an ordered and protected liberty. It supports the rights of professional associations, both for defence of their legitimate interests and as the best means of promoting improvement; and it demands restriction on the abuse of limited liability companies. For the protection of family life it seeks an extension of social insurance, better housing, legislation to safeguard family rights, and the suppression of immoral publications and shows. Concerning civic rights, it calls for absolute equality of citizenship, repeal of the laws which bear unjustly against Catholics and against religious communities; full

freedom for all respectable Frenchmen to teach, and full equality in receiving State subsidies, without discrimination against the Catholic schools. In foreign affairs it regards patriotism as a sacred duty; desires the preservation of peace by friendly co-operation among the nations; and insists upon the loyal fulfilment of all treaties and agreements. This last section of the manifesto, which is so vague that it could scarcely be even debated, would apparently require absolute respect both for the Treaty of Versailles and for the new Franco-Russian Treaty, though many Catholics of different views would probably object strongly to either one treaty or the other.

## II. CENTRAL EUROPE.

By C. F. MELVILLE.

### GERMANY.

In previous issues of the *CLERGY REVIEW* I have had occasion to refer to the attempts of the Nazi régime to intimidate Catholic parents into sending their children to the secular schools rather than the "confessional" or Catholic schools.

For some time these efforts were not very successful, but unfortunately the last figures available show that the intimidation has recently become so strong that an increasing number of parents are now registering their children in the non-confessional schools.

The resistance made by the faithful to these attempts of the Nazi Party to capture Catholic Youth at an early age in the schools has been courageous enough. But the degree of pressure now being brought to bear on Catholic parents is stronger than ever. Children sent to the confessional schools find that, upon leaving school, they cannot get jobs. This is but one of the methods of dragooning harrassed parents into agreeing that their children should forego a Catholic education.

On the other hand, it is a welcome sign that such fearless leaders of the faithful as the Archbishop of Munich, Cardinal Faulhaber, continue to receive the open support of the Catholic populace of Bavaria. A few days ago there was a remarkable demonstration of loyalty, in which thousands participated in front of the Cardinal's palace, and it is significant that the police made no attempts to interfere.

The spirit of the Catholics in Germany is still unbroken, but there is no gainsaying that the school question is causing the Holy See great anxiety, and it is probable that an official protest will be made in Berlin by the Nuncio.

### AUSTRIA.

There are signs that the Vatican is taking an active interest in the efforts which are now being made to establish political, economic and cultural stability in the Danubian regions, in which connection the very greatest importance attaches to the



recent visit to Prague of the Austrian Chancellor, Herr von Schuschnigg.

Herr von Schuschnigg's friendly talks in Prague with Dr. Beneš and M. Hodga, the President and Premier of Czechoslovakia respectively, will, it is hoped, lead by gradual stages to closer co-operation between Austria and her Danubian neighbours. Beginning with an Austro-Czechoslovak *rapprochement*, the movement will, if all goes well, be extended to include co-operation between the two main groups of Danubian States, the Little Entente group (Czechoslovakia, Roumania and Yugoslavia) and the Pact of Rome group (Austria and Hungary).

Such a Danubian collaboration would, it is felt, ensure for Austria some kind of positive guarantee for her independence, and erect a barrier against the Nazi flood-tide in Danubian Europe.

Happily the leaders of Austria, Herr von Schuschnigg and Prince Starhemberg, hold similar views on this question with Dr. Beneš. And, in this connection, it is of great interest to note that the Vatican, which in Austria supports the government of Dr. Schuschnigg, recently threw the full weight of its influence into the electoral scale in favour of the election of Dr. Beneš to the Presidency of Czechoslovakia. The reasons for this policy on the part of the Vatican are not hard to seek. Stability in, and co-operation amongst the various Danubian States, where religion, and especially the Catholic religion, is firmly entrenched and safeguarded, must necessarily provide a safeguard against the inroads of Nazi neo-paganism from over the German border.

This applies particularly to the cases of Austria and Czechoslovakia, in both of which countries there is a Nazi menace to be fought.

Referring to the Austro-Czechoslovak *rapprochement* the Austrian Catholic review, *Christliche Ständestaat*, in a recent issue, says that the ideal of Austria's cultural union with Western Europe has been greatly helped by the recent visit to Prague of Herr von Schuschnigg. This refers not only to the political situation—Austria's fight against Nationalist imperialism, her fight for peace, and her mission as an "equalizing" factor in Central Europe—but also to the cultural and social policy of a State which has more meaning than is implied in the size of the State.

Austria's enemy, the paper continues, is Nazism, and, therefore, quoting a recent speech of Chancellor Schuschnigg, chauvinism can have no place in Austria's vocabulary. The spirit of chauvinistic nationalism has no place in the cultural policy and social life of the new Austria. Her loyalty to Europe is a guarantee of the continuity of the Austrian mission.

The visit to Prague of Herr von Schuschnigg was not a sign of a new orientation of Austrian policy. Those who regard it as such do not understand that Austria's policy has ever been



directed towards European co-operation and co-operation with neighbouring States, and particularly collaboration with Czechoslovakia. This is part of that historical mission which Austria has now rediscovered for herself.

Austrian policy never had a separating or dividing intention. Therefore, this new friendship with Czechoslovakia does not conflict with the old friendship with Italy, and other old friendships.

The *rapprochement* with the West, exemplified by the friendly visit to Prague, was not a sign of weakness, but is the material outcome of Austria's mission.

This conception, the paper concludes, once it takes root will do away with the last remains of the idea of union with Germany. "The way to the West," the paper declares, "must be trod with energy in all departments of Austrian life."

An interesting reference to the Catholic origins of the idea of the Corporative State was made recently in a speech to the Catholic Action by Dr. Kunschak, the peasant leader.

The historical development of the Corporative idea, he declared, began years ago in Austria. It was started by Baron Vogelsang, but could not become effective at the time because of the then great strength of Liberalism. Pope Leo XIII alluded to it in his *Rerum Novarum*. For the first time one heard the expression "workers' corporation" instead of "workers' class."

The idea was incorporated into the programme of the Christian-Social Party by Professor Lueger and Prince Lichtenstein. It was brought to practical expression by Mgr. Seipel. Finally it was embodied in Pope Pius XI's *Quadragesimo Anno*. It was, therefore, an essentially Catholic idea, on behalf of which Catholics should work.

At Whitsuntide there will be held in Vienna a congress of the Austrian Union of Scientific Missionary Work. World missions, peace and reconciliation will be the key-notes of the discussions. The bringing of the Christian spirit and of European culture to the pagans of Africa and Asia is now more important than ever. Will the pagan world look to Europe with esteem or with contempt? This is now a very grave question. Hence the added necessity of the peace mission of Christendom—undarkened by race ideology—amongst the heathens. It is felt that Vienna is a very fitting place for such a congress, as Austria never had colonial ambitions.

### III. SPAIN.

By HENRY W. HOWES, M.Sc., Ph.D., B.A., F.R.A.I.

The recent elections in Spain were fought broadly, on the basis of "Revolution," or "No Revolution." The Left was fairly united, but the Right (Monarchists and Right Republicans)

could not agree upon a joint election manifesto. There was an intermediate party, the Centre led by Señor Portela. The Left has won, though it is fairly comforting to realize that the new régime will not be Communist. It may be said that the real interpretation of the result is that the people are still Republican. So far as the Church is concerned, the victory of the Left may mean some further restrictions, but it is well to remember that a victory for the Right might have so incensed the partisans of the Left that its more extreme elements would have got out of hand and inflicted the severest damage upon Church property.

Again, the result does not necessarily mean a vote against religion. I would suggest that two very vital factors in the Left victory are—first, the continued troubles of the Royal Family in exile, which would naturally affect Monarchist waverers; in the second place, October, 1934, has not been forgotten. Then, it will be remembered, there was a savage Communist rising in the Asturias, and, foolishly, it was repressed with unnecessary ferocity. The Left have been calling for the release of the many thousand political suspects, who, it claims, are still awaiting trial in connection with the rising, and the influence of this feeling is proved by the sweeping Left victories in the Asturias. Perhaps the Right parties will now realize the necessity for a really united front against the forces of disruption, and also a clear declaration of what they would do if entrusted with the reins of power.

Undoubtedly, there is an increasing number of young Spaniards who are determined to make a new Spain, yet are not in entire agreement with the old conservative elements that still wish for the Church to be linked with a restored monarchy. Their leader is the able Catholic, D. Jose Maria Gil Robles, and they are organized in the *Acción Popular*, a movement which frankly maintains a loyalty to the existing constituted authority, the Republic. Robles has drawn thousands to his side, even among those who were, at one time inclined to Liberalism. Travel in Spain has taught me that his popularity is widespread, and that it is from him that progressive Spain is expecting most.

First and foremost he is a Catholic who is proud to profess his faith, and in Spain that still commands respect. A realist, he feels that Spain had been sinking for some time, and unity is essential to save the situation. Gil Robles is a social reformer, though he wants reform, not to give people more money and extra comforts, but to establish a more Christian state of society. He has said that "We [Spaniards] must continue the work of making Spain a country fit for all her citizens. For God and Spain we must all stand together." The cry of "God and Spain" is one of the causes of his great success, for it is a call that is calculated to be heard in all but the most hardened Spanish hearts. Sooner or later Gil Robles will lead Spain as well as the *Acción Popular*, but it does not follow that he will restore the monarchy. My feeling is that he will (a) strive

for unity and stability of government; (b) demonstrate that Catholics alone can produce a lasting system of social reform; and (c) make Spain a leader in the international field, with the final reference to the teachings of Christ.

\*     \*     \*

In commenting upon Spanish affairs, it would seem permissible to make a suggestion for a closer liaison between Catholics in Britain and Spain. My work as an administrator in education has revealed to me that every year more and more young people are visiting Spain, and it would be an excellent thing if representative young Catholics and educationists could be invited to spend a fortnight as the guests of a Spanish Catholic organization to establish contacts, and to realize how vital Catholicism can be in face of many difficulties. The tragedy to me, and I speak as a witness, is that so many of our young folk are spending holidays in Spain without coming into contact with just those Spanish Catholics who could tell them of the wonderful work that is being done to place Catholicism in its rightful place in the coming Spain. They have a good holiday in a pleasant land, and yet have lost a glorious opportunity.

## CORRESPONDENCE

Fr. Lewis Watt, S.J., writes:—

I have to thank Fr. Drinkwater for his courtesy in explaining what he understands by the term "usury." Quite apart from issues of economic reform, the matter is of some importance in view of the penalties pronounced against usurers in Canon 2354. Fr. Drinkwater says "I always use this word (usury)—in what seems to me its traditional Catholic sense, as well as its traditional use in English literature—to mean any kind of injustice arising out of the practice of money-lending." This definition is rather loose; it would cover, for example, wilful default on the part of the borrower. But more important is the question whether Fr. Drinkwater rightly represents the traditional Catholic meaning of usury. "In mediæval times," he continues, "the essence of the sin of usury was apparently thought to be in the lending of money for profit without risk." The correctness of this statement can be tested by a reference to St. Thomas's *Summa Theologica*, 2a, 2ae, qu. 78, art. 1: "Secundum se est illicitum pro usu pecuniae mutuatae accipere pretium, quod dicitur usura." The sin of usury consists in making a charge simply and solely for the use of money (or other "fungible" thing). The same doctrine is found in the encyclical *Vix pervenit* of Benedict XIV (1745): "Peccati genus illud quod usura vocatur in eo est repositum quod quis ex ipsomet mutuo plus sibi reddi velit quam est receptum: ideoque ultra sortem lucrum aliquod ipsius ratione mutui sibi deberi contendat." The Pope goes on to explain the canonist teaching that interest may be charged to compensate the lender for any loss incurred through the making of the loan, "extrinsic" to

the loan itself; a modern example would be the loss of the dividends which a lender could have obtained had he used his money to become a shareholder in a company. The same doctrine is contained in Canon 1543.

If Fr. Drinkwater is correct in thinking that it is usurious to lend money for profit without risk, then those who have bought gilt-edged Government securities are usurers, as are all who draw an income from money lent on sound security. The example he gives of a lender foreclosing on a defaulting debtor is not one of usury in the traditional Catholic sense; nor would such foreclosure be of itself a sin against justice, whatever charity might enjoin in certain cases. The further development of this example (that the lender might have ruined the borrower by financial manipulation directed to that end) illustrates a sin against justice, but not a sin of usury. I find it difficult to believe that any bank would aim at ruining its clients in this way. Nor can I understand how it can be usurious to charge interest on an overdraft, unless the interest is extortionate. The overdraft is simply a loan of money by the bank, and introduces no new principle for the question of usury. If the overdraft is not repaid, the bank is entitled in justice to realize any security it holds and to repay itself out of the proceeds whatever is justly owing to it. Admitting that the banking system "creates" a certain amount of money (a controverted point among experts), the money so created is no less money than that created by the printing press of the Central Bank or by the State, and for our present purpose I can see no reason for drawing a distinction between the sources of our money supply.

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## THE CATHOLIC MEDICAL GUARDIAN

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INTERNATIONAL CONGRESS AT VIENNA, WHITSUNTIDE, 1936.

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